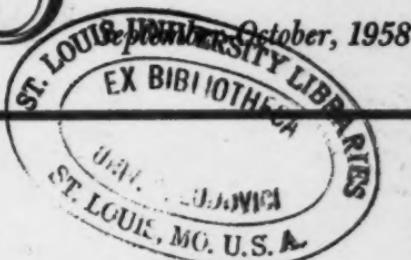


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IN THIS ISSUE

- For the past 25 years the Legion of Decency has done commendable work in striving to elevate the moral tone of American movies. A new movement described in our lead article is now afoot. Its aim is not to replace the negative approach of the Legion lists but to supplement it by stressing the need for educating the movie-goer. As SALVATORE TROZZO, S.M., points out in **EDUCATION FOR THE MOVIES** (p. 389), if films themselves are to meet the challenge of maturity, the audience must first be matured. Hence the need for the development of a critical sense among movie-goers so that they might learn to appreciate the elevating message of what Pius XII has called the "ideal film." Brother Trozzo traces the origin and development of this education-program abroad, discusses the papal documents which have given it direction and encouragement and notes the progress toward such a program in this country.
- As the defects in our public-school system are being laid bare, Catholics may be tempted to look upon their own schools with complacency. This could be a mistake, notes NEIL G. MCCLUSKEY, S.J., in the **CATHOLIC OBLIGATION TO EDUCATE** (p. 400). It is true that Catholic schools possess many advantages over the public school. Yet they are not necessarily immune to the "virus of a discredited progressivism." Some may not be living up to their "obligation to educate" as the Church understands that obligation. For stimulating reading in the field of education we recommend Father McCluskey's address to the recent convention of the National Catholic Educational Association.
- In **SEGREGATION AND SALVATION** (p. 414) a moral theologian, ALOYSIUS J. WELSH, clearly defines the moral issue involved in racial discrimination and prejudice.
- Did you know that there are probably 15 MILLION LOST CATHOLICS in this country? What JOSEPH B. SCHUYLER, S.J., (p. 422) means is that there are that many unaccounted for. The official *Catholic Directory* for 1957 puts the total Catholic population at 34.5 million. Yet during the past quarter-century the rate of Catholic infants per American births has risen from one in four to one in three. This means that the number of nominal Catholics who want their children baptized is probably far higher than the official records would indicate. In Father Schuyler's estimation the Catholic population of the United States is closer to 50 million. Where are they? How can they be won back to the practice of the faith? Our author shows how the scientific methods of sociology can help find the answers to these questions.

● To what extent does a child's reading influence his delinquency? The question has been much discussed by the professional psychologists of late. Our MONTH'S EDITORIAL (p. 432) gives the Catholic viewpoint.

● Current controversy over civil rights manifests the perennial tensions which exist between the concepts of freedom and authority, between the claims of the individual and the requirements of social order. In this issue we offer our readers two articles which represent different approaches to this problem. **WHAT ARE CIVIL RIGHTS?** by FRANCIS CANAVAN, S.J., (p. 448) reflects on what a balanced conception of civil rights might be. In **FREEDOM, RESPONSIBILITY AND THE LAW** (p. 436), JOHN COURTNEY MURRAY, S.J., stresses the role of the legal profession in safeguarding the public philosophy—that body of concepts, principles and precepts upon which the Founding Fathers built the Republic.

● For a change of pace we offer our readers **HONG KONG'S REFUGEES** by MSGR. JOHN ROMANIELLO, M.M., (p. 455). For its human-interest value, no story can surpass Msgr. Romaniello's touching description of the hardships and self-reliance of the million refugees from Red China who have swelled the already dense population of the British Crown Colony.

● The **ENCYCCLICAL ON THE LOURDES CENTENARY** is long overdue our readers. Limitations of space and the fact that a wealth of important documentation stems from Rome these days has prevented us from reprinting Pius XII's commemoration of the Lourdes centennial before this September-October issue. On this note of apology we call the attention of our readers to this important mariological document (p. 484).

● Our final piece of documentation is the authoritative statement of the seven members of the **OHIO HIERARCHY** on the much discussed "RIGHT-TO-WORK" LAWS (p. 477).

THE CATHOLIC MIND, September-October, 1958, Volume LVI, No. 1139. Published bi-monthly by The America Press, Grand Central Terminal Building, 70 E. 45th St., New York 17, N.Y. Subscription postpaid: yearly \$3.00; Canada and foreign \$3.50; single copy 50 cents. Reentered as second-class matter January 24, 1957, at the Post Office at New York, N.Y., under the act of March 3, 1873.

If films are to meet the challenge of maturity, so must the audience. It must be taught to demand movies of high technical, moral and artistic caliber. Its critical sense should be developed through education so that it can appreciate the elevating message of the ideal film.

Education for the Movies*

SALVATORE TROZZO, S. M.

THE United States is noted for the rapid tempo of its civilization. But sometimes this rapidity does not rub off on certain social groups or attitudes. For the past 25 years American Catholics have cast their efforts at movie education in a uniquely moral mold. Only in 1957 did official voices proclaim the need for a program of education in all the aspects of this fast-maturing seventh art—the cultural and artistic, as well as the moral.

Historical reasons, too long to detail here, explain the establishment and long duration of the limited moral criterion in America. What

interests us is: Why the change? The "new" approach to the moving pictures did not originate in the U. S. It was born and matured abroad. Ultimately it was the fruit of a like progression in Rome's relations with the cinema world. This article proposes to examine: 1. the evolution of this movement for cinematographic education abroad; 2. the official Papal documents that gave it encouragement and impetus; 3. the reasons for its tardy migration to our shores.

Clerical circles viewed the primitive flickers at the turn of the century with a mixture of indifference

*Reprinted from the *Columbia Review*, The Columbia Society of American Students, University of Fribourg, Fribourg, Switzerland, April, 1958.

and apprehension. Short wonder, since these early productions offered no higher inspiration than interminable comic chase, trick photography, or melodrama stolen from the family vaudeville theaters. But soon the producers discovered that sex and sin attracted more customers than slapstick, and a puerile amusement became a serious moral problem.

America advanced two solutions for the problem, both in keeping with the sober legalism that forms part of the genius of English-speaking nations. In 1930, through the initiative of Martin J. Quigley and Daniel A. Lord, S.J., the Hollywood producers voluntarily accepted a "Code" designated to regulate their future productions. The original Code had been conceived as a series of positive principles to improve primarily the moral, but also the artistic tone of the movies. But subsequent additions and changes initiated by the producers unfortunately subordinated these principles to a series of "Don'ts" and "Be Carefuls" based on policy and expediency.

Poor enforcement machinery and lack of public pressure made the producers hesitate in applying the Code strictly. The moral tone of movies continued to degenerate. Public indignation mounted, and in this atmosphere was born the Legion of Decency. This national crusade, launched in 1934 by the American hierarchy, pledged its members to stay away from and condemn motion pictures offensive to traditional Christian morality. It eventually developed into an organization for rat-

ing movies on their moral content directed by the International Federation of Catholic Alumnae, and supervised by the Episcopal Committee on Motion Pictures.

The Legion exerted such effective pressure on the box-office that in a matter of months the movie industry acknowledged itself conquered. Only then did the producers give teeth to the Code. The Hays office, administrator of the Code, was empowered to pronounce on scenarios, to determine which scripts did or did not conform to the Code, to order specified changes, and to refuse its seal of approval as it saw fit. An orderly plan of review and procedure was established under the name of the Production Code Administration with Joseph I. Breen as its head. Thus was set the direction characteristic of American efforts at movie regulation and education for the next 25 years.

In Europe it also took many years to melt the apprehension caused by tainted cinema productions. But a few laymen and highly placed ecclesiastics, foreseeing the positive potentialities of this new industry-art, inspired a different approach to the cinematographic problem—education, of both producers and audiences.

Already in 1920, a French layman, Louis Delluc, had founded the ciné-club movement with the aim of popular education in the art of the motion picture. But rare were the prelates of that era who interested themselves in the mysterious world of silent images. Cardinal Korda, Archbishop of Prague, was an

exception. He did not hesitate to personally finance a film in honor of St. Wenceslaus, patron of the city! But to Cardinal Dubois, Archbishop of Paris, goes the honor of establishing a constant and constructive liaison between the Church and the movie studios. He backed every movement which promoted the educational and cultural role of the cinema, visited the movie lots to bless morally valuable productions, and proved himself years ahead of his time.

Under this same Cardinal Dubois, the first Catholic movie congress was held at Paris in November, 1928. The meeting attracted not only laity and clergy, but also a host of movie professionals. Eight years before Rome was to speak on the subject, the delegates insisted on the leading role that Catholics should take in directing the cinematographic art as a powerful influence for good.

Change of Attitude

This Congress marked a definite change of ecclesiastical attitude toward the moving pictures. Indifference gave way to a relative interest, distrust became rare, and even the more skeptical let themselves be conquered by a certain curiosity. Organized groups, particularly those of Catholic Action in other European countries, took note of what had been accomplished at Paris and began to give attention to the problems raised by the movies.

This same year saw another important development. During the Congress of the International Union of Catholic Women's Organizations at La Haye, Holland, an interested group of priests and lay people set up a provisory Bureau that was to evolve into the International Catholic Office of Motion Pictures (OCIC).

Both the ciné-club movement and the OCIC were to have a phenomenal growth after the second world war. But already in 1936, with the publication of Pius XI's Encyclical *Vigilanti Cura*,¹ the first and only encyclical devoted exclusively to the moving pictures, these national and international movie education groups received public assurance that they were on the right path. This encyclical, the "magna carta" of Church-cinema relations, made clear the Church's twofold objective as regards films—to eliminate the bad and promote the good. It was written to congratulate the American hierarchy on the success of the Legion of Decency crusade, and to encourage hierarchies in other countries to set up similar central national offices.

The Pope approved the pledge and moral rating system pioneered by the Legion, and because of his purpose devoted the greater part of the encyclical to the negative goal. But more than once he insisted on the positive purpose of these offices: the promotion of good films, and the direction of "the cinema . . . to the highest ends of individual and

¹ The CATHOLIC MIND, Vol. xxxiv, pp. 305-17.

social improvement." While the Holy Father did not mention movie education in so many words, he did call for national and international efforts to promote a noble and uplifting art of the motion picture:

Opportune understandings for the exchange of . . . information among the offices of the various countries will conduce to greater efficiency and harmony in the work of reviewing films . . . These offices will profit . . . by the accomplishments of Catholics of other countries in the motion picture field . . . The bishops . . . will help assure that this great international force—the motion picture—shall be directed toward the noble end of promoting the highest ideals and the truest standard of life.

The second world war slowed accomplishment of the Pope's directives. But gradually the majority of nations with substantial Catholic populations established central offices similar to the Legion. Actually many of these offices have gone a step further than their prototype, and devote themselves also to cinematographic formation of the public. Through auxiliary departments, or mandated independent groups, they direct movie-clubs and ciné-forums, publish dramatic and literary analyses of films, edit magazines devoted to cinematographic culture, organize courses and study days for educators, etc.

These are all recent developments, as the positive directives of Vigilanti

Cura did not meet popularity until after the second world war. The 1947 OCIC convention was instrumental in giving impetus to the movement for cinematographic education. In the intervening ten years the movie clubs and other educational projects developed in number and influence, particularly in France, Belgium, Spain, the Low Countries, Austria, Germany, Italy and the British Isles. The Hispano-American, Indian, and Eastern nations stand second in this movement, while America lags behind.

As the organ for coordinating Catholic efforts on an international level, the OCIC has also made remarkable progress. Since 1947 its activities have widened to include a variety of important initiatives. Four merit particular attention: the yearly international congresses it sponsors for the study of timely cinematographic topics from the Christian viewpoint, the *Revue Internationale du Cinema*, its highly respected magazine; the relations it promotes with other international groups—UNESCO, UNDA, CIDALC, Pax Romana;² the grand prize it accords on the occasion of the international movie festivals to the film which "by its inspiration and quality contributes most to the development of human values and spiritual progress." In addition its competent staff stands ready to aid any of the national offices that may require it.

² UNDA: *l'Organization internationale de Radiodiffusion*; CIDALC: *Comité international de Diffusion des Arts et des Lettres par le Cinéma*. The OCIC also has representation in the International Association of Scientific Films and the International Institute of Film Culture.

services. Because of the high technical and intellectual level of its activities, the OCIC has earned an authoritative voice in the cinematographic field. It is in a unique position to proffer the resources of Catholic thought to the profession.

Rome Gives Encouragement

Pius XII not only gave testimonies of approval to these movements, but also initiated important new developments in Rome's relations with the film world. In January, 1952, he founded the Pontifical Commission for Motion Pictures, giving to it the mission of "studying cinematographic problems which affect the faith and morals, and of following the ideological lines and practical modalities of film production." The permanent role of this Commission is to keep Rome in contact with the national and international Catholic cinematographic centers.

Hardly six weeks after the first reunion of this Commission, the Vatican gave another token of its interest in movie problems. In a letter to the OCIC convention at Madrid the Pope declared:

The technique and art of the motion picture have seen such rapid developments, and the influence it exerts over youth is so considerable, that the Christian educator cannot evade the problem it raises for his professional conscience. If he considers well, should he not tend to ally himself with this "powerful and universal force" which, well directed, can "effectively serve to promote social and individual perfection?"

This last sentence marks another turning point in the Church's approach toward the motion picture. In a sense it declared itself ready to join hands with this other universally influential force, to help it develop as an industry, perfect it as an art, and guide it in accomplishing its high purpose of diffusing truth, goodness and beauty.

This positive attitude received further confirmation in 1955 when the Pope delivered his two remarkable addresses on *The Ideal Film*.⁸ Significantly, both of these allocutions were addressed to members of the movie industry. And while the moral aspect was not neglected, attention was rather focused throughout the discourses on the cultural and apostolic potentialities of the seventh art. In congratulating the motion pictures for having come of age technically and artistically, the Pope pointed out that a further maturation is desired: that of audience education, elevation and betterment. He put the responsibility for this not only on the various governing and censoring bodies, but especially on those who produce the films. Then, after establishing the fundamental principles the motion picture must follow to become truly "ideal" in regard to its audience, subject matter, and the community it serves, he did not hesitate to assign it a real apostolic role: "The ideal film has a high and positive mission to fulfil . . . the duty of putting its great potentialities and

⁸ The CATHOLIC MIND, Vol. LIII, pp. 751-60; Vol. LIV, pp. 97-110.

influential power at the service of man. It must aid him in maintaining and realizing himself on the paths of rectitude and goodness."

Role of the Audience

The Holy See did not neglect the other side of the problem. If films are to meet the challenge of complete maturity, so are the audiences. They must be taught to seek and even demand movies of a high technical, moral and artistic caliber. Their critical sense should be developed through education so that they may appreciate the high and elevating messages of the ideal film. This same education should also fortify them against films which do not measure up to such high standards. Through letters written by the Papal Secretariate of State to recent OCIC conventions the Pope continued to stress the need for deeper cinematographic education. This theme was given detailed attention particularly in the message sent by Msgr. Dell'Acqua (Substitute Secretary of State) to the OCIC International Study Days at Havana, Cuba, January 4-7, 1957.

. . . already by her normative judgments [the Church] forms the conscience of the faithful, directs their selections, and favors the success of good films. Nevertheless, it is still very imperative that this necessary action be accompanied by *an educational endeavor in the strict sense . . .* Many countries are already applying themselves to the task of explaining and

diffusing a true cinematographic culture . . . And if it is true that the film offers the contemporary world a new mode of artistic expression and collective education, the sons of the Church are better qualified than anyone else to direct it to its true end . . . and to preserve it from the risk of error and deviation. In application of these principles it is desirable that there be established in schools, as in organizations for youths and adults, groups to study the art of the motion picture . . . By developing the critical sense, by refining the tastes and raising the cultural level of their members, these groups can render tremendous service in teaching how to judge films, and how to use them in a human and Christian manner.⁴

In effect, the delegates spent the greater part of their meetings discussing ways and means of extending such a program on a world-wide scale. Their resolutions echoed Msgr. Dell'Acqua's letter, and even went a step further, recalling the need for strict cinematographic education in schools, seminaries, and teacher training centers—a recommendation already made at the conventions of Madrid (1952) and Dublin (1955). As we shall see, it was precisely the above letter and the resolutions of the 1957 Congress that helped bring the message of cinematographic education to America.

The U. S. Awakens

It is a historical fact that the Code and the Legion brought about a notable improvement in the moral

⁴ From the French text as given in the *Revue internationale du Cinéma*, No. 26, Spring 1957, p. 9.

and cultural quality of American motion pictures. In a sense they did their work too well, for American opinion was lulled into thinking that cleaning up movies at their source and moral ratings were the complete answer. But it has become increasingly evident that knowledge of a film's moral qualifications does not take away the passivity with which 90% of moviegoers drink in everything presented by the lighted screen. Nor does it necessarily sharpen their critical faculties or lead them to a positive search for higher values. How many people still consider the movies nothing more than another source of entertainment!

Furthermore, a Production Code based primarily on moral qualifications will not automatically produce significant productions. As one critic has caustically commented, "The Code has authorized gangsters, cowboys, and pin-ups to become the international symbols of Hollywood."

Paradoxically enough it was a series of difficulties recently suffered by both the Code and the Legion that tilled the ground for the seed of cinematographic education on our shores. While these two organizations have been instrumental in keeping C films down to a minimum, their influence did not prove so successful in regard to B films. The percentage of these latter "objectionable in part" films has risen from 8% in 1937 to 32% in 1957. In the last few years some members of the film industry have deliberately flouted the Code, either to undermine

its authority or to obtain a relaxation of certain Code strictures. We have only to cite the names of such productions as *The French Line*, *The Moon is Blue*, *The Man with the Golden Arm*, *Baby Doll*.

But in addition to the perennial outcries about invasion of the right of free expression and hampering of creative efforts, the Code authority has also had to face responsible criticisms. These have centered particularly on the Code's outdated and highly restrictive ban on the theme of narcotics, and certain textual confusions between substantial moral principles and rules based on changing matters of policy and expediency.

After some hot debates this long-overdue revision was brought about. In December 1956 the board of directors of the Motion Picture Association of America accepted the new version of the Code. In the opinion of Mr. Quigley, originator of the first Code, "the basic moral principles and provisions of the original Code are not only retained in the revision but have been better defined and set forth in a more logical order."

The Legion of Decency's troubles have paralleled the Code's. Opponents to its work have never been lacking. But in recent years, even within the less radical Catholic circles, some questions and justifiable criticisms have been leveled at the effectiveness of the Legion's work. For one thing the B category of the Legion's rating schedule, including, as it has, films almost approvable for adults with others almost totally con-

demnable, seems to have become a sort of catch-all between the A and C categories.

Then, again through unplanned circumstances, the Legion's activities have become almost entirely centered in New York where the central offices, advisors and reviewing board are located. This at times makes it impossible for the Legion to review a film except after it has been in circulation in other parts of the country. These ratings then cannot be diffused in time to reach those who wish to consult them. For this same reason little seems to be done by the Legion while films are in the malleable form of words and scripts, which would help its relations with Hollywood. It's an expensive proposition to cut or change hundreds of feet of film *after* they have been run.

Furthermore, many areas of common Catholic-Protestant agreement on movie morals seem to have fallen into disrepair. At the beginning of the Legion movement, some fifty-five organizations of Protestant, Jewish and non-denominational character were listed in cooperation with the Legion crusade. This is not the case today. The recent incident between Cardinal Spellman and Protestant Dean Pike in regard to the condemnability of *Baby Doll* illustrates the gap.

Finally, the effectiveness of the Legion's ratings in keeping moviegoers away from objectionable pro-

ductions has been questioned. William H. Mooring, whose column "Hollywood in Focus" is widely syndicated in Catholic newspapers, estimates from informal polls made of readers that 8 to 10 percent of Catholics see condemned films on occasion. The percentage in regard to "morally objectionable in part" (B) films is almost the reverse. Perhaps ten percent stay away from them as a matter of policy. Of the other films, some see them indiscriminately, others (perhaps the majority) rarely bother even to consult Legion ratings before they see a film. The following remark of Mr. Mooring would be humorous if it did not have such problematic overtones:

The laity at large has woefully little solid information about the Legion. Scores of people write to "bawl me out" for giving the Legion ratings! They think I'm the Legion! And simply hosts of Catholics, professing keen interest in the Legion, write to ask me: "Who are the members of the Legion of Decency?" Yet every year they stand up in Church to take the annual Legion pledge which runs: "As a member of the Legion of Decency I promise . . .!"⁵

It is not our purpose to lay blame on anyone's doorstep. Many institutions, and Catholics themselves, share the responsibility for the above situation, just as they can share in rectifying it. The Legion directors have certainly shown themselves awake to these problems. They have recently taken action to remedy prac-

⁵ This information is from private correspondence with Mr. Mooring, and used with his permission.

tically all the above difficulties.

Call for Education

In the first instance, Bishop Scully, chairman of the Episcopal Committee on Motion Pictures, for example, published an article which sounded the first official call for movie education in the U. S. This article clarifies the Legion's position as a group devoted not to censure, but to the moral appraisal of motion pictures. It rejects the attitude that considers the work of the Legion as merely negative. Secondly and more important, adverting to the resolutions of the 1957 OCIC convention and Msgr. Dell'Acqua's letter (see above), the Bishop admits that the Legion's work cannot stand alone:

Further affirmative work badly needs to be done [by] a nationwide program of adult education in the criticism, artistic appreciation and moral evaluation of films . . . Study groups should be founded among students in Catholic high schools and colleges and among adults who band together in their own parishes . . . Here in America, where so many moving pictures are produced, we have lagged behind in the development of such groups. It is time for this work to begin . . .⁶

Practically all the Catholic newspapers gave publicity to this article. Magazines, critics, theologians were not slow to turn their attention to it. An authoritative study on the Legion of Decency by two moral theologians, Rev. Gerald Kelly, S.J., and

Rev. John C. Ford, S.J., published in *Theological Studies*, September, 1957, amplified and seconded the proposals of Bishop Scully. Mr. Mooring devoted at least five of his columns in 1957 to movie clubs and related problems. Donald P. Costello, movie critic for *Today* magazine, added further suggestions on how the movie clubs might be helped to develop, and promised his wholehearted backing.⁷ National Catholic magazines have not given as much publicity as they should to this movement for cinematographic education. Bishop Scully turned the initiative for direction of these movie clubs to the laity, particularly suggesting the National Council of Catholic Men and the National Council of Catholic Women as organizations apt to back the movement. But as yet no organized national efforts have made themselves evident.

On September 8, 1957, Pius XII gave to the world his epic encyclical on modern communications media, *Miranda Prorsus*.⁸ If the movement for education in the communication arts needed any encouragement, the Pope certainly provided it in this document. More than 40 times he insists that the motion pictures, radio, and television must be brought out of the level of mere entertainment, however artistic, to realize their God-given potentialities in the service of truth, good morals, justice and love. In the closing paragraphs,

⁶ "The Movies: A Positive Plan," *America*, March 30, 1957, pp. 727.

⁷ *Today*, October, 1957, p. 26, and December, 1957, p. 26.

⁸ The *CATHOLIC MIND*, Vol. LV, pp. 539-70.

the Sovereign Pontiff significantly notes:

That the gifts of Divine Providence may secure the good of souls, We have paternally exhorted you not only to exercise a watchful care but also to use positive action and authority.

For it is the function of those national offices, which on this occasion also We have commended to you, not only to preserve and defend, but *more especially to direct, organize and assist the many educational projects* which have been begun in many countries, so that in this difficult and extensive province of the arts, Christian ideas may be more widely spread.

This encyclical had wide repercussions especially in the United States, for the Bishops were not slow in implementing the Pope's directives. The first intimation of things to come was given by Mrs. James Looram, president of the Legion's reviewing board, who

. . . told delegates of the International Federation of Catholic Alumnae at their regional conference [at Louisville, Kentucky] of an expected change in the aims and setup of the Legion as a result of the encyclical *Miranda Prorsus*... "We are going to do more positive work," she stated, "not only condemning bad pictures, but commanding the theater for the production of good pictures and commanding theaters for not showing bad films."⁹

During their annual meeting in November, 1957, the U. S. Bishops widened the scope of the Bishops' Committee on Motion Pictures and

changed its name to the *Committee on Motion Pictures, Radio and Television*. "The committee in the coming year will make an intensive study . . . aimed at selecting the most suitable means of carrying out in this country the aims of Pius XII's recent encyclical, *Miranda Prorsus*... The bishops ask the help of all men of good will in their efforts to form habits of artistic taste which will move people to seek out and patronize the good."

An item published at the same time in the Catholic Press noted that the Legion had changed its system of classifying movies rated A. The A listings now include three divisions: A-1, morally unobjectionable for general patronage, A-2, morally unobjectionable for adults and adolescents, A-3, morally unobjectionable for adults. This new A-3 rating represents an attempt to face the problem of more adult subject matter in motion pictures, and to leave the B category for unquestionably "objectionable in part" films.

Prognostications

Judging from the above indications, U. S. Catholics stand on the threshold of a vast change of approach toward the motion pictures. One can understand the hesitations the establishment of such a national program engenders, especially since we have so few people trained in this new approach. For this reason, a remark of Donald Costello in *Today* is very apropos here: "Buzz

⁹ Los Angeles Tidings, Oct. 25, 1957.

sessions up and down the length and breadth of America won't necessarily constitute the 'educational endeavor in the strict sense' which Pius XII demanded as a necessary prerequisite to the development of a sound, critical judgment." Movie Clubs are good and necessary, but at best they are only a partial answer. They cannot replace the strict pedagogical education in the telecommunications media that should be given in grade and high school. Only in this way will the general public eventually be trained already from youth in a proper approach to these media.

Of course this brings up the objection that such training does not belong in the program of formal education. Why waste class time on teaching people how to "take their recreation"? If these media were merely another form of recreation the objection would be valid. But, as the Pope himself has pointed out, they rank rather with the arts, and constitute one of the most powerful means invented by man for disseminating ideas, creating attitudes and swaying popular opinion. If one of the purposes of formal education is the formation of mature critical sense, why shouldn't this critical training extend also to the telecommunication arts? For, much as we are loathe to admit it, these latter often play a greater part in forming the attitudes and culture of modern man than do the traditional arts.

These brief considerations merely

sketch the deeper problems facing the movement for cinematographic education. It is evident that normal schools, college education departments, and seminaries will have to make room in their curriculum for courses in the tele-communications media. On these institutions will fall the burden of forming competent movie club directors and teachers capable of giving a strict pedagogical formation in these media.

Fortunately we do not have to start from scratch. In Europe, Canada and South America there is a substantial and growing literature on the subject. Complete analyses listing the artistic, moral and technical aspects of all movies produced to date are available from cinematographic education centers in other countries. Also available are all kinds of directives on ways to set up movie clubs, aims of the movement, etc., together with programs of study for formal classroom use. Of course the problem remains of translating and adapting these books and reviews to the needs of the American public.

As once other nations took example from our Legion of Decency, it is now their privilege to offer us inspiration and the fruits of their practical experience in this new, more mature and complete approach to the ever present motion picture problem. Will we prove ourselves just as capable in cinematographic education of audiences as we have in moral regulation of movies?

How many of our schools share in the strictures passed upon the public schools for failure to provide for the gifted student? How many have become obsessed with "life-adjustment," "democratic-living" and vocational-training courses?

The Catholic Obligation to Educate*

NEIL G. MCCLUSKEY, S.J.
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TODAY American education is undergoing a top-to-toe reappraisal. The uneasiness over the schools that had been mounting during the post-war period has erupted, and an aroused American people are belatedly demanding to know what has happened to the schools.

Some critics allege that poor discipline, lack of character training and the chilly secular climate in the schools have bred a generation of delinquents who are on their merry way to rock, roll and ruin. Some

critics indict our schools for failure to develop intellectual talent and scientific leadership. There are increasingly loud demands that the fluff and flim-flam of the curriculum be cleared out and the traditional academic meat-and-potatoes courses be restored to the place of honor in the school.

These criticisms have, in the main, been directed against State-supported public education, but before we breathe the prayer of the pharisee and thank the Almighty that we are

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not like the public schools—sinners—we should make certain that our own schools are in good order.

If we Catholic educators have any temptation to complacency because our parochial and private schools have not been deeply invaded by serious juvenile crime, we might humbly remind ourselves of the great advantages our schools possess here in contrast with the public schools, and of our consequent obligation to educate in the full and Catholic sense of the word.

Our schools are religious institutions and under private control. We are not constrained by law to keep God and religion outside the school threshold. We are not required by state law to make place inside our ordinary schools for the seriously disturbed student or to retain there the chronically incorrigible and inveterately delinquent. Through a common bond of faith our students and their parents are united to us in Christ's own Mystical Body, the Church, whose motherly sanctions they have learned to love and respect.

The Fundamental Issue

Fundamentally, the issue is not whether the public schools are "godless," or whether they teach the right kind of moral and spiritual values, but whether the public schools, as they are presently constituted, can teach what many millions of parents believe in conscience should be taught their children. And if the Government-established schools cannot discharge this obliga-

tion, then Catholic parents and pastors, by building and staffing the kind of schools in which a complete education can be given their children, are exercising a right rooted in a God-given obligation.

Our greater freedom to educate, however, does not give us Catholics a right to look down our noses at the public schools. In these institutions are many deeply dedicated men and women, teachers and administrators, Catholic and non-Catholic alike, who are doing a magnificent work for America's youth. It is hardly their fault that their hands are bound in what concerns the moral aspect of education. For even after a century and more of experimenting, the problem of character education in the common school is more defiant of solution than ever. It is, in fact, insoluble. Let us see why.

Often enough criticism of the moral shortcomings of the public school or of its alleged godlessness fails to consider the central problem: the limitations inherent in the idea of one *common* school serving a pluralistic society. The coexistence within the same society of groups holding fundamental differences regarding the nature and destiny of man makes for an impasse in the approach to the moral side of education. For, in the final analysis, moral and spiritual values are based upon what men hold as ultimate or supreme in life—upon what may be called in a broad sense "religion." Obviously it is only in an ideal society, wherein men agree freely and

completely about ultimate values that there can be a common approach to the moral side of education.

For a long period in American history there was some basis for a general agreement on values and their sanctions in our public philosophy. The Old World inheritance of Greco-Roman natural law and of many of the central religious concepts of the Judaeo-Christian tradition was universally accepted and widely operative in American society. Despite Protestant-Catholic tensions which drew agonizingly taut during certain years, there was agreement at least in what regards the basis and general content of a philosophy of character education for the common public school.

Even during this period, however, the fissures steadily widened and new ones appeared. The fragmentation of the Protestant churches multiplied differences over dogma, both among Protestants themselves, and with the Catholic group whose numbers were rapidly increasing. Non-European religious groups established themselves. New groups arose whose ultimates derived from a secular and humanist, rather than Christian, tradition. All these factors entered into the historical process which resulted in the secularization of American public education.

The inclusion of what is usually referred to today as "moral and spiritual values" within a universally accepted religious framework is therefore no longer feasible. When the attempt is made to formulate a

religiously-based statement of values, many groups in American society no longer give their assent. Though most Americans continue to avow belief in God, their ideas of the nature of divinity and of the implications of religious belief for conduct run to every shade of the spectrum. For the traditional orthodox believer, God is still an absolute, eternal, transcendent, personal—and for Christians, triune—Being. Yet each of these attributes has been the occasion for religious division, separating groups of Americans into different sects. Today the public school serves children who come to it from families divided into more than 250 different religious bodies.

"Common-denominator" Approach

One solution to the problem of religion in the public school is that of those well-intentioned people who argue that there are certain commonly-held essential truths in religion, such as the being of God and the revelation of God's will in the Bible. These truths, according to the desire of all God-fearing men and women, should be part of public school instruction and training. But this solution amounts only to the setting up of a new religious sect, and adding one more to the many denominations of Christianity.

There is no such thing as an undenominational religion. Even the doctrine of the existence of God implies a specific conception of Him, and the conception of the divine varies from that of the finite deities of animism to the infinite deity of

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Eastern Asia and the Old Testament. It varies from the pantheistic Brahma, whose concept is that of negation of all attributes, to the Jehovah-God of the Bible, who is self-determined and personal but entirely above nature. Mere deism is opposed to every Christian creed. When we come to teaching a live religion in the public schools we see that it must take a denominational form and, moreover, must derive its validity from some authority.

Advocates of this "common-denominator" approach, moreover, are continually frustrated by the courts who are under the necessity of defending the religious freedom and the rights of conscience of all citizens in the state's common schools. Nearly all State Constitutions forbid the teaching of any doctrine favorable to a single sect or distinctive of any religious group. This renders it impossible legally to keep religion in the schools. For if this means anything, it means that there is not a single religious belief or moral practice of one group in society which could not be challenged in law by another group. If, for example, sect A believes in a triune God, the contradictory belief of sect B must cancel out belief in a triune God. Similarly with other religious propositions, such as the resurrection and miracles of Jesus Christ; the nature of the Church; the eternity and transcendence of God; the existence of divinely appointed sanctions.

Similarly with any ethical pattern involving marriage, divorce, birth

control, gambling, drinking, blood transfusions, vaccination, nudity, flag-saluting, military service—all of which have at one time or another in recent years been defended or attacked in the name of religion. Any affirmative proposition or affirmation of one of these items favors the group advocating it—which inexorably means that such an affirmation of belief or ethical practice is unfavorable to any group holding the contradictory position. In court-test after court-test, the decision handed down has been in favor of the disident group—to save them from real or fancied invasions of their religious liberty.

Importance of Differences

But even if there were an inoffensive nonsectarian religion, from the family's point of view what has been gained? What parent is satisfied when his children are merely *not* being educated in a belief contrary to his own? Ordinarily we assume that he wants them brought up to believe that what he holds is important truth. And as Orestes Brownson said long ago, "I always hold that to be important truth, wherein I differ from others." His meaning of course is that if differences were inconsequential, there would be no point in being different. It is precisely the conviction that a doctrinal difference is important that keeps the sincere churchgoer in a Lutheran rather than a Baptist or Catholic pew.

The compromise approach, whose great patron was Horace Mann, fa-

ther of the public school, contained the principle of its own dissolution. The precious little common ground that once existed among Unitarians, Methodists, Congregationalists, Jews, Catholics and Deists was gradually eroded. The positive doctrinal elements regarding church organization, sacraments and the mission of Christ had to be strained out of the common-school piece by piece to avoid offending dissenters.

Such a process of attrition inevitably worked to the advantage of groups holding a minimum of positive doctrine. A blandly Christian flavor that contented Unitarians and Universalists could only dismay Congregationalists and Episcopalians. The soup in time got so thin that it pleased no palate. Belief in God, the Golden Rule and the Bible were about all that long survived this disintegrating process. The Bible in the classroom later became an object of contention between Protestants and Catholics with the result that the courts have banned Bible-reading in many States.

Belief in God has until recent years fared better, but a number of communities have had to impose silence on this point upon their schools. In 1956, for example, New York City public school officials and their lay advisers found considerable opposition to a value policy-statement that contained preferential references to God and belief in God, and had to delete several references to these ideas in the final form of their statement on moral and spiritual values. Our blind allegiance to

the principle that religious freedom in a religiously divided community requires the elimination of any teaching or practice from the public school not acceptable to the entire community has made it impossible to preserve any kind of traditional religion in these schools. The shadowy, moralistic, natural substitute for traditional religion that survives in the schools, optimistically called "moral and spiritual values," might as well be based on the Koran, the Vedas or the Tables of Confucius as upon Christianity and the Bible.

Character Foundation

Another well-intentioned and commonly heard solution to the religious question proceeds on the assumption that the public school can lay a foundation for character—if not general Christianity, at least basic natural-law morality—upon which other educative agencies in society can build. Underlying this assumption, however, is a theory of religion and religious commitment which is not compatible with the Catholic understanding of these things. This makes it impossible for Catholics to be fully satisfied with statements of moral and spiritual values which claim to supply such a foundation.

What have come to be known popularly as the three great American faiths are not simply variations of one basic theistic philosophy. The prophetic and individualistic genius of Protestantism runs athwart the authoritative and institutional character of Catholicism while the ritualistic and communal spirit of Ju-

daism sets it apart from either Catholic or Protestant Christianity. If there is some theoretical common denominator among these three faiths which the public schools might present as a basis for a common value-philosophy, it is not universally acknowledged.

The Catholic Assumption

Nonetheless, a large number of educators have argued that, since natural law theism has been the basis of the American political consensus and is still commonly accepted, it should be reaffirmed as the basis for a program of moral and spiritual values in the public school. This is better than nothing, but it is still a far cry from what a Catholic ideally wants for his children. For a Catholic starts with an assumption (shared by many non-Catholics) that religion is the central concern of human existence. Religion for a Catholic answers the questions: What is man? What is man's chief end? Whence did he come? Whither is he going? How did he come here? Quite patently the character of education will depend to a large extent on the answer to these questions. A Catholic believes that his purpose in life is to learn to live in such a way as to prepare himself for an immortal supernatural destiny.

Today any philosophy of education presenting such a goal is constrained to operate outside the public schools. Faced with the ultimate question of whether or not religion is the starting point and essence of

true education the public school has had to adopt a theoretical neutrality. Yet the public school, in a Catholic analysis, gives an equivalent denial to the question by actually taking another starting point and aiming at another goal. What is worse, by default the public school facilitates the entry of a religion of democracy or cult of society into the vacuum.

The 1951 document on "Moral and Spiritual Values in the Public School" prepared by the Educational Policies Commission of the National Education Association lists only sanctions of the natural order, and warns that religious sanctions "may not be explicitly invoked in the public school classroom" (p. 19). Once more, from a Catholic point of view, this attempt at compromise or neutrality puts the public school on the side of the ethical scientists, the scientific humanists, the naturalists and all those who reject traditional religion. Because sanctions are limited to the secular order and cannot normally be related to religious values, natural or supernatural, character education in the public schools is necessarily circumscribed by the purely secular order.

By default civic or political virtue must be the primary goal of public school education. In other words these schools exist primarily to produce good citizens. Those who believe the perfection of the temporal social order to be the supreme and ultimate aim of life will have no quarrel with this interpretation of the public school's responsibility for character education. Those who,

while believing in a supernatural dimension to education and life, see here no irresolvable conflict of value-systems, can continue to give allegiance to the public school value-program. Those believers in a supernatural, who do see an irresolvable conflict here, cannot.

The conclusion is inescapable. We prescind from the theoretical question as to whether the public school could ever under any circumstances adequately care for the moral side of the child's education. We do say that the system as presently constituted is simply incapable of doing so for some of the reasons seen. That our Catholic schools can provide the proper atmosphere and training and do not qualify for the "Blackboard Jungle" category of school, we do give real thanks. But let this fact never lull us into thinking that our Catholic schools are thereby superior academic institutions, or that we have somehow satisfied our obligation to educate because we are keeping some of our Catholic youth "off the streets" of the public schools.

Scholastic Standards

Ethical nihilism and moral flabbiness in the schools have drawn much of the critics' fire, but the heavy volleys today are aimed at the deplorable scholastic standards in schools. The scholastic sins of our Catholic schools may not be as black nor as numerous as those of some public institutions, but in varying degrees some of our own schools do seem

to have been infected with forms of the virus of a discredited progressivism. How many of our own schools share in the strictures passed upon the public schools for failure to provide for the gifted student? How many of our schools have become obsessed with "life adjustment," American citizenship, "democratic living" and vocational training? And just how do we defend before the critics Catholic schools in which Latin and trigonometry have been crowded off the curriculum by driving courses and business arithmetic, or in which sports extravaganzas, including high-stepping drum majorettes and high-reaching basketball players on scholarship, dominate the high school scene and monopolize faculty and student energies? Next time someone raises the question "Where are our Catholic Scholars?" he might well ask his question, not of the colleges, but of the high schools.

Our convention theme here in Philadelphia speaks of the right to educate: I have chosen to speak of the obligation to educate. For rights flow from obligations, and if there is a Catholic right to educate, then surely there is an obligation. We insist upon the right because we are obliged to raise up our children, to establish schools in which they can be taught to "think rightly and to live rightly" (Statement of the American Bishops, 1933). The full recognition of the dual obligation to educate was given official voice by the leaders of the American Church 125 years ago at the second coun-

cil of the bishops. They stated that they had sought

to create colleges and schools in which your children, whether male or female, might have the best opportunities of literature and science, united to a strict protection of their morals and the best safeguards of their faith (*Guilday, The National Pastoral of the American Hierarchy*, NCWC, 1923, p. 74).

The next Provincial Council of Baltimore, in 1837, said of our Catholic schools:

It is our most earnest wish to make them as perfect as possible, in their fitness for the communication and improvement of science, as well as for the cultivation of pure, solid and enlightened piety (*ibid.*, p. 115).

The greatest council of the American Church, the Third Plenary Council of Baltimore, held up as an ideal the perfecting of our schools, and flatly repudiated the notion "that the Catholic school need be in any respect inferior to any other

school whatsoever" (*ibid.*, p. 247). In fact, the bishops stressed the ideal of academic excellence even to the point of stating that, if precautionary measures were taken, the lack of academic excellence in a Catholic school would be sufficient justification for a Catholic parent to send his child to another type of school in preference to a Catholic one.

We can close appropriately with these words of exhortation from the same Third Plenary Council spoken by those visionary men of 1884:

If hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence (*ibid.*, p. 247).

When we have done this, then, and only then, will we all be completely fulfilling our Catholic obligation to educate.



The Lay Apostolate as a Right

There is required a personal participation in the whole apostolic life of the Church. This requirement is the result of our obligation as baptized members of the Church. It is, however, more than an obligation; it is also a *right* because the grace of the Sacrament of Baptism, and also of the Sacrament of Confirmation, confers upon the individual member of the Church the *right* to the grace needed as a participant in the mission apostolate of the Church.—*The SHIELD, March, 1958.*

The Christian conscience is by its nature a social conscience and one that must act to survive. This is a new dawn and a new day. It is time that Christians, particularly Catholics, come out of the ghetto and get to work in the world.

The Christian Conscience in the Modern World*

HON. JAMES P. MITCHELL
Secretary of Labor

WHENEVER I come before an audience of students I am honored and grateful because I have always believed that I learn more from you than you do from me, and I think I know why. You are still in very close touch with the sources of our civilization, with the pure motivating ideas and the ideals. As you enter a profession you will find that much of the learning of later life is a matter of details, specifics and particulars. So it is refreshing for me to come into contact with some basic thinkers in a

world populated with so many special thinkers.

I hope today to return you the favor, and trade some fundamentals with you.

If you haven't asked yourself already what the modern world is all about, and where it is going, you soon will. If you have asked yourself what your place in that world is going to be, and haven't quite decided yet, perhaps I may presume to think what I say here today will be of some help.

I once received a letter at the

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Department of Labor from a gentleman who was also a basic thinker. He asked me, quite simply: "Dear Sir: Will you please tell me what the Department of Labor does, and what good it is."

The same question might well be asked of the Christian conscience in the modern world. It is that question I am asking today.

Course of Western History

I am going to borrow an idea from Henry Adams. In looking around for a clear and simple symbol by which to understand the course of western history, Adams drew a line from the 13th Century to modern times. At one end he placed the Virgin and at the other the Dynamo. He chose the Dynamo because that was the starker example that science could offer of its new gods of speed and power. Well, life is short and science is long and now we have the Cyclotron, and so with some presumption I will update Mr. Adams and substitute the Cyclotron for the Dynamo.

For Adams the Virgin was the symbol for the power of unified faith that raised the mighty cathedrals and inspired western civilization in the 13th century.

For him also, the Dynamo—today the Cyclotron—stood as the symbol for man's new faith in his self perfectibility, his belief in his ultimate triumph over creation without reference to or help from the Creator.

Our history has moved along Adams' line from the conquest of the spirit to the conquest of matter,

from the search for spiritual salvation to the search for material well-being.

The civilization inspired by the Virgin and the power of Christian faith believed itself to be an instrument for the will of God. The society of the Cyclotron, on the other hand, looks upon itself as an instrument, not for God's will but for the State's will and, being divorced from any supernatural reference, becomes entirely materialistic and earthly.

This modern society, diverse in nature, operates on a basic belief—that man can, by pulling at his own bootstraps, cure all his ills. Its sacrament is organization and its characteristic creed a baseless optimism that regards man as part of a contrived mass that can be manipulated. The goals of material comfort can be reached, this society believes, after man and his works are totally organized and made to function according to plan. Its weapon, its very reason for being, is state control.

The Communist States of Russia and China represent the closest approximation to the ideal of this society of the Cyclotron our world has to offer.

As to the other, the pure society of the Virgin with its unity and oneness of purpose is the heritage of the West; it is the mother of the West. It informs western ideas and helps to formulate the western, Christian conscience. Old as it is, it still lives—here in this room, in yourselves.

Now both these societies—the Virgin or in a broader sense Christianity and the Cyclotron—have purposes. Christianity's purpose is to affirm man's spiritual nature and give him access to fulfillment, according to the will of God. That of the Cyclotron is to subvert man to organization with this excuse: that his temporary loss of true liberty and moral well-being will be more than compensated for by the eventual material paradise of the perfect state. But in order to reach that destination the Cyclotron denies the Virgin, for to admit of man's true spiritual nature is to admit that the Cyclotron society is founded upon a huge, diabolical error.

No voice has spoken out more clearly against that error than that of Pope Pius XII. In his messages on *Modern Technology and Peace* and *The Fundamental Contradiction of Our Time*, the present Pope has exposed the Society of the Cyclotron as being based neither on natural law, revealed truth, man's nature or subservience to the will of God and as being, therefore, an enemy to true human liberty.

Two Ideals at War

These two ideals of society are at war in the modern world, and they are at war in the West.

The Communist world displays an impressive unity of purpose. Having denied Christ, it has pledged its full allegiance to the Cyclotron. It stands before it with more ardor than the Israelites before the Golden

Calf, and because its masters have compelled unity of purpose there appears to be strength, and because of this the free world must wear its armament at the ready.

But within that free world, more particularly within these United States, there is no real unity of moral purpose. Children of Christ, we wrestle with the Cyclotron. And as a result we are uncertain of our real purposes and goals. If you had to search out one lasting danger to the West you would find it in this terrible ambiguity of purpose that makes us center much of our society around the Cyclotron while all our instincts as Christians demand a different and opposite focus.

While of course we are concerned with every individual's well-being and ever increasing health of mind and body, we sometimes tend to magnify inordinately material welfare, all the while knowing in our hearts that it is secondary and less important than spiritual welfare. We tolerate assaults upon our spiritual sensibilities in the name of better living. We pride ourselves on possession of things for their own sake that often obscure Christian ideals and we are in constant danger of carrying that obscurity into the world where it must match itself against the iron unity of the Communist society that knows its purpose.

Too often the American appeal to the suffering world is only that our Cyclotron is better than theirs, while we have in our hands and

hearts the unity that the Virgin represents, a unity it is our sacred duty to preserve.

Call to Conscience

In this conflict that occupies the world, the nation and the individual heart, the Christian conscience has a stern and unavoidable call.

The Pope has said: "[Society] is saved from chaos only in so far as it permits itself to be supported by absolute norms and an absolute end . . . Only recourse to higher principles can establish clearly the boundaries between right and wrong."

It is as the bearer of those higher principles and exponent of those absolute norms that the Christian conscience has a duty in the modern world.

I can describe that duty this way: to restore order and purpose to a society in danger of fragmentation. The teeming industrial centers that sever workers from native communities, the lack of moral conviction and conscience in some leaders of labor and management, the outrage suffered by the institutions of family and marriage—all these are common newspaper items at American breakfast tables. The confusion of goals, the dilution of purpose and loss of unity that these things reflect result in a characteristic frenzy that grips the modern world, torn between its deep and reverent conviction in the truth of the Christian doctrine and its commitment to the produce of the Cyclotron.

The Christian helps to heal this breach by doing that most simple

but difficult of all acts—by living in the world. While the chief purpose of every life is the salvation of the individual soul, the commitment of the Christian to better his world makes that salvation more probable by providing the opportunity for the expression of Christian ideals.

The Christian conscience, I believe, is by its nature a social conscience and one that must act to survive.

One of the best examples of this kind of action is in the history of the American labor movement.

You will recall that in 1873 Pope Leo XIII put forth his encyclical *On the Condition of Workers* from which so many modern social concepts are drawn. In that same year there were men *living* in the world like James Cardinal Gibbons, a true friend of the American labor movement, who took labor's case to Rome, and Terrence Powderly, one of labor's great early leaders. And in that same tradition men like Bishop John Spaulding, Archbishop John Ireland, Bishop Haas and Philip Murray labored. These men were Christians who lived in the world and bettered the world. They were dedicated, hard-working, thoughtful and tenacious men who knew reality when they stared it in the face. They were neither addle-brained optimists who considered man controllable, nor were they cynics who violated the virtue of hope. They were realists. They had faith, and they were effective.

What is to prevent our schools from developing more men of this

stature, more Christians who know how to live in the world on Christian terms and not on the world's terms?

Two Obstacles

It is my opinion that two obstacles confront the development of such men. The first is the "ghetto complex" of the Christian educator and the second is the failure of our Christian educational institutions to fully prepare the student for the arduous tasks before him.

This is a new dawn and a new day and it's time that Christians, particularly Catholics, come out of the ghetto and get to work in the world. The Catholic thinker who issues his pamphlets in support of the Pope and directs the wisdom of his contemporaries toward the real basis for society and its intended structure renders a valuable service. But so does the man at the lathe who brings the same wisdom to his union meeting, and the corporation executive who measures the responsibilities of his company in terms of what the Pope calls absolute norms and higher principles.

Social comment not supported by social action is like having a cart without a horse pulling it. It's not going anywhere.

In this context, creativity becomes a Christian virtue, and a necessity for our times. If Christian thinkers are inhibited from making their full contribution, if they continue to exist by the fertilization of each other's ideas without reference

to the real world of action and reaction then no real progress can be made toward that kind of society envisioned by Pope Leo XIII and his spiritual heirs.

We must sustain and strengthen the vast complex of Catholic education so vital to the preparation of Christian men to meet the problems of the world.

This educational complex represents long years of work and sacrifice by millions of people to whom America was really the land of the free and the home of the brave. The farmer from Catalonia and Mayo; the immigrant from the banks of the Rhine and the grape arbors of Normandy—your father and my father—built those schools, not from any munificent bequest but from what they could squeeze from the grocery money.

Their motive was simple: they wanted their children and their children's children to receive good Christian educations. They also wanted to give back to America some of what she had given them—new life and new vision, the higher principles and the absolute norms.

Now it is time to give those things to our society, and to continue in the world the work our fathers undertook here. It was a German immigrant named Carl Schurz who said of America: "It is the great colony of free humanity, which has the world for its mother country."

There are people in the field—modern Damiens laboring in India, in Africa. Think for a moment what

those people are doing. They are not only expressing their Christianity, their Christ-likeness. They are expressing their profound conviction that man's society is centered in the unity of the Virgin, in the religious faith of love, tolerance and creative charity. They are carrying to the human community the values that Christian institutions should carry to our national community. And they are not doing it at a distance. They are in the world, living in the world, being effective in the world.

Toward a Better World

It is my conviction that lasting peace will come only in this way.

We must always be aware that the desires of the less endowed members of the human family, a family that is predominantly non-white, that is, to a great extent, diseased, hungry, or illiterate—and most are all three—may be for the society of the Cyclotron. They may not mind being organized if they are promised security. They may not care whether their society is artificial and a thief of their true liberties if it can provide medicine,

communication, housing, an increase in literacy and all the rest of the benefits of technology.

If the peoples of the world sense in us a real dedication to the sacred principles we so often voice, then we have defined for them our purpose and our goals. If they sense instead that the western world is unsure itself of what it stands for—what its very essence is—then how can they be expected to sympathize with our policies?

It is the conviction of the Christian conscience that mankind will endorse a society whose unity is based firmly upon moral ideals. But the Christian must help create that unity before it can be displayed. And this is possible only if Christian education frees its students to an active life in the real world and sends them fully aware and fully armed to face the obstacles, the setbacks, the beginnings of beginnings that mark the long, difficult road to a better world.

In a very genuine, frighteningly concrete and real sense, upon the way you serve God and the world will depend the salvation of the world.

Racial differences cannot be the standard by which one group of men is judged, explicitly or implicitly, to be inferior to another group, whatever inequalities of strength, skill, mind or talent may exist in individuals of all races.

Segregation and Salvation*

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IN A recent Gallup Poll the question asked was: "What do you think is the most important problem facing this country today?" The highest percentages of answers (29 per cent and 26 per cent) were recorded in favor of racial problems and foreign policy (peace, dealing with Russia) respectively.

This article is based on the conviction that not only are racial problems and integration the primary difficulties facing the United States as a political and social entity, but that they also involve one of the most important areas of moral

choice Americans must make. Prejudice, discrimination, and segregation are words which describe current social problems; they can also describe *sin*, perhaps most frequently in the objective sense, but only too often as conscious moral malice.

Neither is their moral pertinence restricted to a region, the South, nor confined to one or the other type of activity, e.g., housing or education. The choice of conformity to God's will in this matter, or defiance of Him, is as universal as the potentialities of human activities them-

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selves. It is not limited even to actual contacts between the races; basically it must be made at the roots of choice, in the formation of habitual attitudes of mind and will. One can sin by lynching a Negro or by denying him due process of law; another can sin internally just as seriously by deliberate hatred or prejudice though he never meets Negroes personally.

The Moral Law

While the present situation of the interracial question has proportions of its own, the root problems are old, even ancient. And while there is need of determining the emphasis and method of their application, the same, eternal principles of the moral law provide the solution. The following reflections will offer the reader a framework for his own judgments on relevant cases in accord with the natural law and the divine positive law revealed by God to guide man to his last supernatural end:

1. *The soul has no color.* God has destined the soul for union with the body to form man, and every member of the human species manifests on earth this intention of the Creator. It is in his spiritual and immortal soul that man is made "in the image and likeness of God"; it is the soul which is the direct handiwork of God in each instance that human life begins, though it is God's omnipotence, of course, which also provides the life-giving powers to the parents who generate according to the flesh. This is the funda-

mental *natural* truth we must insist on in any discussion of interracial problems. Bodily characteristics, and pigmentation is one of these, are accidental to man. His features may be Mongoloid, Caucasoid, Negroid; he may be tall or short, fat or lean, blond or bald—he is still man, beloved of God who created him and who conserves him in being. What by nature properly belongs to any and every individual human person cannot, without offense to his Creator, be denied to a man by reason of the group to which he may belong because of distinctive bodily characteristics.

When what is deliberately refused a fellow human being belongs to him peculiarly and particularly by strict moral right, the offense is injustice; when what is withheld or neglected is due because he shares our common human nature, the failure is a violation of charity. All of this is natural law, discernible by reason without taking cognizance of God's revelation as explained by the Church, and is prior in nature and importance to any civil law or human custom.

God does not measure out basic rights to human nature according to differences of race or color among men. It was this truth that Pope Pius XI had in mind when he condemned the racism of Hitler:

None but superficial minds could stumble into concepts of a national God, of a national religion; or attempt to lock within the frontiers of a single people, within the narrow limits of a single race, God, the Creator of the universe,

King and Legislator of all nations . . . Man as a person possesses rights he holds from God, and which any collectivity must protect against denial, suppression, or neglect. To overlook this truth is to forget that the real common good ultimately takes its measure from man's nature, which balances personal rights and social obligation, and from the purpose of society, established for the benefit of human nature (*Mit Brennender Sorge*).

2. If, aided by the grace of revelation, we consider the supernatural status of man, the case against white supremacy and interracial injustice is even more clear. All men, without exception by race, have been taught to pray to one God: "Our Father," Who wishes "all men to be saved." All men fell through Adam's sin; all are offered the redeeming graces won by their brother Jesus Christ, Who "died for all." The Fatherhood of God knows not "Jew or Gentile, bondsman or free," but recognizes the brotherhood of all men in Christ. God fulfills His promise of a Redeemer for all mankind by a special providence over a "chosen race," the Jews, but the Messias was not only to be the Son of David but the *Son of Man*, Who would give the power to become "sons of God" to *all* who would receive Him, and teach that obedience to His heavenly Father's will was a bond with Him preferable to that of blood.

Christ does not identify Himself exclusively with whites, or the well-educated, or even with priests; in fact, His identification and our general judgment are pronounced in

words which may well strike terror in the hearts of racists: "Inasmuch as you did it to these, my least brethren, you did it also to Me."

The neighbor whom Christ directs us to love as ourselves is not just the individual we find attractive, or one to whom we are bound by ties of blood, race, or color, but every man. The good Samaritan recognizes his neighbor in one felled by robbers, in spite of the centuries-old bitterness between the Samaritan and Jewish peoples. Our present Holy Father bids us look to "Jesus Himself as the perfect model of love for the Church," and says:

First of all let us imitate the breadth of His love. One only is the Spouse of Christ, the Church; but the love of the divine Spouse is so vast that it embraces in His Spouse the whole human race without exception. Men may be separated by nationality and race, but Our Saviour poured out His Blood to reconcile all men to God through the Cross, and to bid them all unite in one Body. Genuine love of the Church therefore is not satisfied with our being within this Body members one of another, mutually careful one for another, rejoicing with him who glories, suffering with him who suffers; we must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation, those others who have not yet joined us in the body of the Church (*The Mystical Body of Christ*).

It is on the basis of these reflections that one must form his conscience in regard to matters racial: every man is created by God and is given a natural dignity worthy of

his place in creation; all men are redeemed by Christ, called to be members of His Mystical Body, and destined for eternal salvation through him. Racial differences cannot, then, be the standard by which one group of men is judged, explicitly or implicitly, to be inferior to another group, whatever inequalities of strength, skill, mind or talent may exist in individuals of all races.

To espouse such a prejudice as a philosophy is Hitlerian racism, condemned forthrightly by Pope Pius XI. To maintain such a criterion for one's practical judgments and discriminatory acts towards Negroes will involve sinfulness, at least objectively, against justice and charity according to particular circumstances.

The Malice Involved

To appreciate the malice involved, let the reader try the oft-suggested advice of imagining himself in the Negro's place in the following cases: 1. The Negro priest ("alter Christus") whose Sunday Mass part of a Southern congregation refused to attend. 2. The parents of another Negro priest who were judged somehow too inferior for residence in a particular Northern neighborhood. 3. The Negro father of three children, hired for a job on the basis of excellent qualifications, who was immediately fired on the return of a prejudiced supervisor. 4. The Negro carpenter barred from union membership (and union wages) because of his color. 5. The Negro attracted

to Catholicism, but repelled by the race hatred evidenced by some prominent Catholics.

Thank God, there have been in recent years only a few incidents of the injustice of lynching, but the record is replete with accounts from various regions of bodily assault, burning or other impairing of property, and economic discrimination of the basest type. And no one, besides God's recording angel, can offer exact statistics of the innumerable violations of charity by personal indignities, name-calling, scandal, and cooperation in varied forms of active prejudice. How many ways the malice of man has invented to offend the Creator in His creatures, to insult Christ in His brethren!

To all of this, clear as it seems in abstract presentation, there have been offered certain objections based on concrete circumstances. The most frequent and most pertinent of these are worthy of treatment here.

1. I appreciate the moral need of overcoming prejudice of attitude and actual discrimination which violates another's basic rights, but can't segregation be reconciled with conscience at times, as indeed it seems to have been for some long periods of American history?

There are two factors our inquirer would have us presuppose which we may question, at least as far as a majority of segregationists are concerned. Are they really capable, in fact, of divorcing segregation from internal hatred or prejudice, and all unjustified political and economic

discrimination? The record suggests the negative.

It would seem that segregation is usually the external result of objectively unjust or uncharitable internal attitudes. And, as we note later more fully, there is a well-founded doubt as to whether segregation can exist *de facto* without involving inequality of right and opportunity.

But to get to the root of this serious difficulty, let us admit the premise as completely true, that many Americans, including some priests and Catholic laity, have believed, in apparent good faith, that segregation could be justified, as long as it was not based on hatred or a doctrine of white supremacy, and if in the concrete basic human rights were respected (the so-called "separate but equal" theory).

First, let us note that the problem should not be confused with the quite tenable view that segregation, though wrong, may be tolerated in certain conditions, when its immediate suppression would cause greater evils than it corrects. This could be true now in *rare* instances; it was more generally true in the past, when there was less awareness of the moral implications and a completely different set of social and political institutions and legal conditions. The poser is not about tolerance of others' evil; it is about justification of one's own share in segregation. This theory is based on a sort of misguided "angelism," the idea that long-standing customs

which confine the body of an innocent person and limit his temporal opportunities are not wrong, as long as there is no deliberate interference with the absolute chance he has to save his soul. The slave still could sing his spirituals; the "segregated" person theoretically can look "elsewhere" (wherever that may be) for suitable housing, a job with a living wage, or just a public restaurant in which to eat.

Secondly, there is the practical impossibility of providing really *equal* facilities in all the various areas of life in which segregation is enforced by law or custom. The writer realizes that some Southern states have made great strides in erecting public schools for Negroes, and that barriers to certain professional schools and apprenticeships for skilled jobs have been removed in other sections as well, but these are clearly exceptions to the rule that segregation *de facto* implies inequality, and usually also a pronounced inferiority of opportunity. This is what the Supreme Court recognized in the outlawing of compulsory segregation in public schools by its historical decision of May, 1954.

Take the very improbable view that public authority may be vested in the future only in those segregationists who are paternal in their attitude towards Negroes, and yet who would venture the prediction that public facilities equal to those generally available to whites could or would be erected or opened in

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each case for Negroes, in the way of schools, transportation, recreational areas, etc., etc.?

Thirdly, the generally quiescent conscience of past generations is not a founded justification for current passivity. "What was" was not necessarily "what ought to have been." *The Church can only profit if Catholics practice what the Popes preach*, and proceed now with our own "deliberate speed" to give a continuing example of a complete Christianity at work in the field of race relations.

Valid Reasons?

2. Much of the moral opposition to discrimination and segregation is based on the common danger that these will involve sinful attitudes or lead to injustice. Isn't it possible that individuals may have valid reasons, apart from prejudice, for not welcoming Negroes to residences in their neighborhoods, to jobs in their firms, or membership in their unions?

The writer has heard questions of this type from many persons of good will, and appreciates the underlying difficulty. Before replying, we should stress two prerequisites: that in the individual case each should examine his conscience to seek sincerely whether prejudice is really absent; and that no unjust or uncharitable means should be contemplated as a way to prevent Negroes from moving into a neighborhood or taking a job, e.g., by provoking race riots or external violence, by harming person or

property, by threatening financial security, by filing false records, etc.

Some readers will recognize in the instances considered here the application of the principle of the two-fold effect, which permits acts which may have evil effects, if four conditions are present: a. the acts of the persons involved are not in themselves evil; b. they intend only the good effect; c. by its nature, the good effect does not depend on the evil; d. there is a proportionately grave cause for permitting the evil effect.

Well-intentioned persons would have to be concerned particularly about the fourth condition. What may be permissible in the presence of these well-defined conditions will not be generally justified. Especially now that restrictive real estate covenants are unenforceable at law, and since many states have anti-discrimination statutes forbidding refusal to hire on the basis of color alone, the applicable cases in race relations should be few indeed, but they do exist.

For example, even though there is no sound objective reason for generally coupling Negro occupancy and real estate values, there can be cases in which unprejudiced homeowners may be faced with a certain and heavy financial loss if they do not sell their houses in a locality becoming interracial. If the certainty of loss were verifiable (and this is not generally true) and in the absence of internal malice, there is no sinfulness in the sales, though even

in such cases one might wish Christians would make the more courageous choice.

On the other level of the question—the economic—there isn't very much an employer can do if the vast majority of his employes threaten to strike if he hires Negroes or promotes them to more lucrative positions, except to try to educate the employes to a greater sense of social justice and await a better opportunity of practising it himself. And where the negative pressure of the membership is very strong, a union leader would not be obliged to leave his job as a protest against the union's discrimination against Negroes.

Finally, each of the above, the homeowner, employer, and union leader, has an obligation, together with all of us generally, according to our capacity and opportunity, to speed the day when there need be no occasion to tolerate, even remotely, a compromise with interracial justice or complete charity.

Marriage

3. Will not the breakdown of social, political, and economic differences lead to interracial marriages?

In the providence of God, the writer has no sister. If he did, and if she, after the deliberation proper before making any definite choice of a partner in marriage, wanted to marry a Negro, he would have to remind her that interracial marriages encounter obstacles of a serious and unusual nature, in our

present circumstances, but he would have neither right nor reason to go further than to verify the absence of impediments.

There is nothing evil, nothing opposed to either natural or divine positive law in a difference of race between those contemplating marriage.

In the United States, we would have only a limited knowledge of the success or failure of such marriages, since only relatively few have taken place. On the basis of experience elsewhere, e.g., in French overseas colonies, and whatever statistics one might accumulate on American intermarriages, one is justified in stating that, as far as concerns the parties themselves, such marriages offer every opportunity for natural success. In the current atmosphere in the United States, one may not be as sanguine about the children's chance of social acceptance, though they have, of course, physical and mental powers equal to the generality of children born of parents of one race.

But these difficulties are not, I repeat, impediments to the marriages of those who may love each other and are willing to face them together. We may also note, in passing, that there seems to be no noticeable quickening of the intermarriage rate in those areas in which the races have equal use of social and civil rights. But even if there had been, that man would be rash indeed who would erect color or "race" into an impediment in

validating marriage, in the face of God's teaching that all men belong to the same human race, and have the right to enter the contract His Son raised to the dignity of a sacrament. The moral obligation to avoid prejudice and discrimination does not impose the duty of making all, or any Negroes, particular friends but if, in the providence of God, this does occur between members of the opposite sex and leads to marriage, what human has the right to prohibit it on grounds of color?

No better conclusion to this article, in the mind of the writer, could be devised than to express the hope that it has reflected the spirit, and that it may be helpful in prompting readers to imitate the charity, evident in these words from the first encyclical letter of Pope Pius XII to the United States: "We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it . . ."



In the Public Interest?

Curbs on unionism are being suggested in the interest of the consumer, that is to say, on behalf of the public. When unions were weak and unimportant, public policy decided that their encouragement would benefit the economy through raising wage levels and hence broadening the purchasing-power base of our economy. There is little evidence that this goal has been so effectively and securely achieved that, on the pretext that the consumer will be benefited, unions should now be weakened in their dealings with employers. Employers have not shown themselves conspicuously more solicitous for the consuming public than have unions. We should, therefore, be slow to permit an increase in the monopoly power of industry under the guise of reducing the monopoly power of labor.—*Gladys W. Gruenberg in SOCIAL ORDER, March, 1958.*

Like any other social organization the Catholic parish can be studied scientifically. Moreover, such study can be of incalculable help to the pastor in leading his flock and recovering the wanderers and the lost.

15 Million Lost Catholics*

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ALL social organizations, whether a family, a government, a school, an athletic club, or even a supermarket, are effective only if they have a correct knowledge of the facts of their situation, and if they adopt a policy in accordance with both the facts and their major exceptions. The Catholic parish is no exception, for all its obvious supernatural interest and dependence on divine grace. For the most part, by divine dispensation, the Catholic parish uses human personnel and human means to effect the reception of the sacraments and the formation of Christian characters.

The parish operates in one of many widely differing social milieux, serving people who are of different backgrounds, capabilities, interests and temperaments.

Like other social organizations of political, economic, domestic, or educational origins, the religious social organization can be studied scientifically. Sociology, the science that studies social organizations, seeks a knowledge as accurate as possible of the various social groups. It asks about origins and objectives, the activities, methods and memberships, the sources of strength and weakness, the degree of conformity be-

*Reprinted from *Catholic Management Journal*, Bruce Publishing Co., Milwaukee, Wis., Winter, 1957-58.

tween policy, proficiency, and purposes. Depending upon the type of group studied, there are subbranches such as political, economic and educational sociology, etc. Thus, a part of religious sociology is parish sociology—the application of sociological principles and methods to a study of a religious social group, or parish.

An Ideal Parish

The perfectly organized parish, in its most complete sense, is a functioning social system:

of such size and physical equipment;

such numerical proportion among priests, staff, lay leaders and other members;

such a network of co-operating and mutually appreciated relationships and societies;

so consciously possessed in its members of the knowledge of Christian doctrine and moral;

so dedicated to the achievement of communal and personal holiness through use of Mass and the sacraments and pursuit of the two great laws of divine and fraternal love;

so constant in its maintenance of the primacy of its spiritual values and apostolic commission over co-ordinated subsidiary temporal values;

so welded by the communal concern of its members

THAT there exists the practical and exploited opportunity for the spiritual and derivatively temporal richness of the faith to be brought to its every actual and potential mem-

ber and to every institution of its co-extensive civic community.

Although the foregoing might seem rather elemental (as indeed it is) such an explanation is quite necessary for the many who know little about sociology and little about the social aspect of parish life and development. Recently at a campus dinner, an elderly and respected colleague praised the work on the parish being done by a Fordham University sociological research team. "But," he insisted, "you'll never get anywhere by applying statistics to religion. Religion involves a supernatural relationship between man and his God, and all the empirical methods of modern science can neither understand it nor help improve it."

Holy Father Approves

On the other hand, Maurice Cardinal Feltin of Paris wrote very clearly to the author of a study on French vocations: "But above all you have proved, with a multitude of facts to support it, that the number of vocations (to the priesthood) depends directly on the sociological milieu." Pope Pius XII has often, and most pointedly, emphasized the value and need of scientific collation and interpretation of pastoral data, particularly in his address to pastors and lenten preachers of Rome two years ago. Having demanded that the facts of religious practice be diligently and accurately learned, His Holiness continues: "It is necessary to study the meaning (of these data) in order to under-

stand the causes of some lapses from or returns (to religious observance). Merely to discover an evil is not enough for the diagnosis, without which one cannot speak of a right prognosis, and even less of adequate treatment."

His Holiness has expressed only one of the needs for studying the meaning of parish data. Parish sociology can serve many specific purposes. Many parishes lack adequate census files. Even those parishes with files are unable, almost without exception, to use them for any purpose other than checking a particular fact of information about a particular person at a particular time. One priest, whose parish laudably took an annual census, showed me a census file closet, remarking: "There lies a closet full of potentially valuable and costly information, unused and practically unusable." His 4000 family census cards, acquired annually, were unusable and unmaneuverable for any parish-wide analysis, despite their neat alphabetical order. He could not possibly have done in less than a full half-day of uninterrupted work what the curate of a northern parish did in 15 minutes. (See Case No. 1.)

Not only does the parish sociologist want a complete collection of data, but he wants it available on research cards so that he can analyze it without having to rebuild a file every time it is used. What does he want to analyze? There are almost unlimited possibilities. Usually, a pastor is interested in correlations. That is, he is not interested merely

in the fact that 250 parishioners are active in parish societies; or that there are 100 invalid marriages, or 750 elderly single (widowed, divorced, separated) women in his parish. He wants to know what other characteristics are common to these statistical categories, so he may know them as a class and prepare policy for them as a class.

Parish Sociology Necessary?

Just how necessary is sociological study of the parish in our day? Quite independent of situations which call for remedial policy, the use of sociological techniques could be of vast help in maintaining and increasing parish effectiveness. Like the Church of which it is a miniature copy, the parish lives in a constantly changing world. To do its work effectively, it must adapt itself to those changes. Reflect, for example, on the nationwide migration to suburbia which requires the establishment of thousands of new parish plants. Or consider the swelling rise of Catholics, both socio-economically and educationally. If the principle *Quidquid recipitur, secundum modum recipientis recipitur* is true (as it must be), then any change in the persons to whom the parish ministers and communicates its divine message must be considered in planning that ministration and communication.

Parish sociology is valuable, too, merely from the viewpoint of knowledge. An intelligent citizen who wants to understand the structure and functioning of his government

studies civics, or political science or political sociology. So, too, intelligent parishioners should want to understand and study their parish.

But this is more than a question of supererogatory knowledge or of hobbylike indulging in parish study. The politician who sees whole areas of the electorate deserting to the rival party or falling into apathy doesn't view a political survey as a luxury: it has become a life-and-death, bread-and-butter necessity. The same is true of church attendance.

In Catholic France, minimal religious practice varies from about 15 per cent in the cities, to a little more than 35 per cent in the rural areas. Catholic Belgium boasts about 50 per cent minimal practice: 60 per cent in the Flemish north, 41 per cent in the Walloon south, and 35 per cent in Brussels and its environs. Western Germany reports slightly below 50 per cent, while Russian-controlled Germany has fallen to 30 per cent. With few exceptions, major European urban areas can claim a minimal religious practice ratio varying from 10 to 30 per cent, and the latter percentage is quite rare. The level of religious observation in Latin America is, if anything, much lower than Europe's. Let us remember that these national, regional, and urban records imply that parishes operate on the average

at similar levels, and that the parish is the basic unit in the Church's organizational system.

U.S. Parish Life

What of parish life in the United States? Perhaps the answer lies in crowded churches on Sundays, in many hard-working parish priests, in the booming and overtaxed Catholic school systems whether parochial, secondary, or collegiate? Not quite. These same conditions—with the evident exception of the successful school systems—can be found in most foreign countries. We do not have all the facts on United States Catholics, but what facts we have are not completely encouraging.

Five years ago, a *Catholic Digest* survey reported that of the known 23.7 million American adult Catholics, some 82 per cent attended Mass regularly on Sunday; another 20 per cent attended irregularly, the other 18 per cent not at all. Brother McCaffrey¹ found 71 per cent attended in a small midwestern parish. Brother Schnepp² in his study of an eastern urban parish reported a gratifying 80 per cent regular attendance, and 16 per cent irregular practice. Father Kelly's³ study of white Catholics in Florida showed 75 per cent regular attendance and 12 per cent irregular practice.

In a suburban parish known intimately by the author, Sunday Mass

¹ McCaffrey, Brother Augustine, F.S.C., *Youth in a Catholic Parish* (Washington, D.C.: Catholic University, 1941).

² Schnepp, Brother Gerald J., *Leakage from a Catholic Parish* (Washington, D.C.: Catholic University, 1942).

³ Kelly, Rev. George A., *Catholics and Practice of the Faith: A Census Study of the Diocese of St. Augustine* (Washington, D.C.: Catholic University, 1946).

CASE NO. 1: A veteran curate of a northern parish in a northeastern metropolis wanted to know the number and identity of parish teen-agers enrolled in public schools in order to bring his released time religious instruction program up to date. Within 15 minutes, he sorted through 8,500 parish census cards, separated the 140 prospective students, and was in business. Furthermore, he knew each student's grade, age, nationality and family background, religious practice, whether he attended a Catholic grade school. To find this information, the curate used the McBee Keysort research cards (a kind of "poor man's IBM" system) which contained some 100-odd coded items of information on each parishioner.

CASE NO 2: Another large city parish, St. Paphnutius' church had energetically sponsored Saturday night schoolyard dances for its parishioners during the past few summers. Here was a fine idea for providing wholesome recreation and drawing its people closer to the parish. Because the clergy, parish

society officials, and many of the parishioners had Irish names, it was assumed that the parish was predominately Irish, which led to the almost exclusive playing of Irish music. Unfortunately, nearly 60 per cent of the parish were Italians, who came to watch and listen for a while, but not to stay. And so the project failed for lack of parish data.

CASE NO. 3: Ordained ten years ago, Father Daley has been the first and only assistant during the past three years at St. Robert's, a booming suburban parish. A conscientious priest, he had diligently prepared his sermons aiming at an audience with a 13-year-old mentality. This long-held and widely accepted principle was outdated when a parish survey revealed that more than 30 per cent of the parishioners were college graduates. Now, without forgetting those in need of a simpler mental diet, Fr. Daley prepares his instructions with greater intellectual meat. Once again, a knowledge of parish facts leads to the adoption of an entirely different policy of action.

attendance hovers around the 60 per cent ratio. In another urban parish study I made, parishioners who responded to census queries were found to be 80 per cent practicing regularly and 9 per cent irregularly, although when the percentage was applied to the whole

parish, the ratio fell to 68 per cent. In probably the best known parish study, *Southern Parish*⁴ by Rev. Joseph H. Fichter, S.J., both census and investigators indicated a practice ratio of 88 per cent. There was a discrepancy between the census and investigators as to how much

⁴ Fichter, Rev. Joseph H., S.J., *Southern Parish: Dynamics of a City Church* (Chicago, Ill.: University of Chicago Press, 1951).

of this 88 per cent was regular practice. The census showed only 7 per cent irregular practice, while the investigators claimed 31 per cent irregularity.

Even more important in Father Fichter's study was his discovery that over 40 per cent of the parish's baptized Catholics, *not included in those statistics*, did not even consider themselves as Catholics or members of a parish. When these fallen-aways are included in the calculations of the investigators, the ratio for regular practice of all baptized Catholics in the parish fell to 35 per cent, for irregular practice to 18 per cent. All this is food for somber thought.

How typical of American parish life are these parish reports, no man can say with authority. The impression has been growing into a conviction, however, that they are by no means atypical at all.

But we cannot lose sight of two very important points. First, mere Sunday attendance at Mass and Easter Communion are by no means the sole criteria of ideal or even adequate Catholic living. More on that later. The point is, that if even such minimal requirements as these are so widely neglected, what can be said of other elements of Christian living which the parish should be propagating? Second, do not conclude from the foregoing paragraphs that parish sociology is primarily concerned with what is wrong with our parish life, or that this

article is expressing only negative interest in parish sociology. A watchmaker is as interested in what makes a watch tick as in what made it stop ticking. There is tremendous value in analyzing and assessing what is right with the parish, for the sake of the knowledge itself and for improving an already satisfactory policy. Scientifically, it is more interesting to know why 70 per cent of the parish is practicing the faith, than why 30 per cent is not.

I have called attention to these somber and sobering realities precisely to stress not only the legitimacy, but the real necessity and urgency for parish sociology. If the facts are not known, how can proper policy be formulated?

15 Million Lost Catholics?

We mentioned before 40 per cent of the *Southern Parish's* baptized Catholics who no longer considered themselves Catholics or parishioners. Such a percentage seems far too high to be typical of a national condition. My own study of a northern parish showed nothing nearly as bad. However, here is matter for reflection. The *Official Catholic Directory*⁸ for 1957 estimates 34.5 million Catholics in the United States. But during the past quarter century, the ratio of Catholic infant baptisms per American births has steadily risen from one in four, to one in three. This means either or both of the following: that the American Catholic birth rate is vastly higher

⁸ *The Official Catholic Directory* 1957 (New York 8, N.Y.: P. J. Kennedy & Sons, 1957).

than the general American birth rate; or that the number of nominal Catholics who want their offspring baptized is far higher than our records would indicate. Very probably the number of baptized Catholics in the United States (whether they practice the faith or not) is close to, if not beyond 50 million!

Where are the other 15 million Catholics? Not all of them are in someone else's backyard: they are in my parish, too! Who are they? Why aren't they practicing the faith? What are their backgrounds, the obstacles to their return to the sacraments? How can they be reached?

A personal apostolate, as the Holy Father has made emphatically clear, is not adequate to such a task of reclamation. A social apostolate is required. But only scientific study can suggest the nature of this apostolate. By analysis, sampling, and correlation, a parish sociologist could try to discover the most effective media of communication with the particular types of people in his area. One cannot offer "bread and circuses" to the educated, nor "great books programs" to the illiterate, nor courses refuting Protestantism to Jewish neighbors. What has been the experience elsewhere? Could that experience apply to one's own situation?

Counting Heads Helps

One Christmas I was calling at a parish in a small Allegheny town. The staff included a holy and zealous pastor and three energetic and

equally zealous curates. They assured me that some of the data brought to light in *Southern Parish* could not possibly exist in their local parish. Out of a population of almost 50,000, there were some 3,000 Catholics. The priests knew their people well enough to be certain that only a very small proportion of them were remiss in their practice. Yet, in the course of conversation I learned that the parish church had a capacity of about 350 (crowded), and the parish had five Masses on Sunday, the first two of which were attended by half-capacity congregations. With the possible exception of Easter, there could not have been more than 1,600 persons at Mass on any given Sunday. Evidently, the crowds attending the late Masses and the fact that the priests were constantly busy led to a false assumption. Counting seats might not require much astuteness, but it can unearth some elementary facts.

In another parish the pastor refused to use available funds to increase his school facilities on the assumption that there were too few children. He reasoned that the young people were moving away after marriage instead of staying in the parish. An organized check of the housing facilities in his parish would have shown that they were too costly for young couples, but they did attract growing families after the first few years of marriage. A check of one typical square block revealed there were 78 children within two years of school age!

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other, mistaken assumptions simply as lack of common sense. But the point is that a widespread use of scientific analysis and appraisal of our parish functioning could obviate many of the errors attributed to lack of common sense. Moreover, it would suggest ways of dealing with some of our problems that at present are quite beyond the ken of common sense.

It might be argued that for all the mistakes made occasionally, the great majority of our parishes under the dedicated leadership of many hard-working priests are doing a tremendous job. This is not only admitted, but proudly and gratefully professed! Still we cannot forget those 15 million Catholics who are not even identified . . . or the 40 per cent of professed Catholics who do not live up to even minimal requirements . . . or the majority non-Catholic community to whom the parish also has an obligation to communicate its divine message.

In appraising any social organization, we pay particular attention to its constitutive elements. What are these elements in the parish? Any social system operates in a certain place or physical environment. It consists of people, of presumably varying characteristics, related to each other, and acting and interacting with each other to achieve one or more common purposes. A certain pattern of mutually complementary roles, statuses, and socially sanctioned ways of doing things is implied. These are the society's norms or rules. The purposes toward which

the social organization, its relationships and interaction are directed reflect the basic values, the very *raison d'être*, of the organization. Parish sociology directs its attention to the whole and each of the parts of this parish social system.

The facts of each of these elements must be considered, and the degree in which they fit together and achieve the over-all objectives of the society. For example, the clerks at a government bureau might be chummy pals who enjoy each other's company at lunch and coffee break, but if their relationship does not contribute to the effectiveness of the office, it can hardly be counted as an asset to the bureau. Similarly, suppose a parish has a St. Vincent de Paul society of ten members, who are desirous of growing in personal holiness and contributing to parish life through helping the poor, but they spend their monthly meetings, month after month, discussing the same four cases of poverty and nothing else. Then one might question how much their collective man power and good will are actually contributing to the parish. The part must contribute to the whole. How often does this happen? When it does, how can it be improved?

Four Elements of a Parish

In the Code of Canon Law, the Church defines explicitly four constitutive elements of the Catholic parish: a particular territory, the people within it, their pastor, and their church. Other elements are im-

plicit in this definition and in the very objectives of the parochial "Church in miniature." What are these objectives and other elements of an ideal parish?

As far as I know, there is no adequate definition of an "ideal parish." The definition in Canon Law lists certain juridical substantials, but says nothing of objectives or other elements that must be part of any social system. I propose the norm detailed below be used in appraising any parish.

Admittedly, this definition is quite a mouthful! But it is submitted so that any parish priest or apostolic layman will find the criteria for appraising his own parish.

The definition gives rise to many questions. For example, do parish boundaries make sense? Many do, many do not. Is the physical plant adequate? What is being done about the large percentage of Catholic school children who cannot be accommodated in a Catholic school? Do priests and laity really know each other? Could the parish staff be enlarged by having the laity assume, with or without pay, some of the less priestly functions of the clergy? Do parishioners know each other? Do they have a mature understanding of their faith, not just a recollection of catechism answers remembered from grammar school? Few parishes would score a satisfactory mark on that question. Are Sunday sermons pertinent to the needs and interests of parishioners?

Are the parish's social and business enterprises, financing, and

building adequate? Are they perhaps more successful than the parish's spiritual enterprises? What non-monetary contribution can the laity make to the parish? Can they participate in the parish's apostolate? Do the clergy follow the Holy Father's urging to accept the laity and to direct the lay apostolate?

How much true fraternal Christian love is evident in the parish toward fellow Catholics and non-Catholic members? Remember all persons living within the parish are considered by the Church to be part of the parish and the object of its apostolic concern. Does the parish school contribute to parish loyalty beyond the rallying around the old school team and banner?

Some of these questions imply a certain idealism, for we are considering an ideal parish as a norm for appraisal. Obviously, with such an ideal in mind, we cannot rest with what we have.

The first step is to find out the facts. Meanwhile, we may reflect on the reminder of Pope Pius XII to the Central Institute of Italian Statistics in 1954: "And if statistics are used especially in the study of material development in the social, economic, and moral life of the nation, they can be used likewise in the study of a religious situation."

Perhaps if we had more studies of the parish, not all parishes would have to ask all the questions suggested above. We might build a core of socioparochial knowledge on which all might draw. For parish sociology is but a guide in helping

the pastor lead his faithful flock and find the wanderers and the lost. It has the role of facilitating for the Church the task of transmitting its

treasures, thanks to a more precise knowledge of the social situation of its children and the social pressures which help or hinder them.



The Church and Reform

It is obvious that the Church must, so far as she can, take account of changing times and people, and that she will have to adapt herself to new circumstances in so far as she can and may. But it is not so clearly obvious to all the faithful where the boundaries of this "can" and "may" are to be drawn. While one group delights in the reforms that the Church herself has introduced and wants even more reforms, others will be wondering whether all that hitherto had been taken as certain and unchangeable must now be questioned. Thus it may happen that the Church becomes a sign of contradiction to her own faithful; to one because she reforms too much, and to the other because she does not seem to be open enough to the demands of modern times . . .

It is obvious that all these reforms are only concerned with positive laws and institutions ordered by the Church herself for the spiritual welfare of the faithful, which she can, therefore, change or abrogate if she judges that, under changed circumstances, the salvation of the faithful will be served by it. But there are many other matters, in the realm of doctrine and Christian morals, that cannot be changed by the Church, because they come from God Himself.—*Lental Pastoral (1958) of the Netherlands Hierarchy.*

THE MONTH'S EDITORIAL

Though a direct causal relationship between reading and crime cannot be proved, there is a strong presumption in favor of a truly dynamic relationship—one that goes far beyond that of mere accidental juxtaposition.

Reading and Crime

CATHOLIC MESSENGER*

THE existence of juvenile delinquency is incontestable. It is only the rare sentimental adulator of youth who finds it possible to dream it off the scene. But there is considerable public debate as to why juvenile crime has reached such terrifying proportions, and there is always the temptation to resort to a naive, uncomplicated solution. Among the causes advanced to explain youth's lamentable lapses from correct behavior is that of reading—reading of horror comics, sex comics, of lurid and provocative paperbacks, or magazines which exploit sex and sadism in the name of some pseudo-respectable purpose.

That there is a relationship between reading and crime is fairly evident, but the precise nature of the relationship cannot easily be ascertained. Very often an apprehended criminal, either juvenile or adult, will admit that his career in crime was stimulated by his reading of the kind of literature we have mentioned. We cannot take such confessions at face

*Davenport, Ia., June 28, 1958.

value, for it leaves unresolved such important questions as whether such reading is a cause or an occasion, whether such reading was consciously sought after or was simply available, and whether there was freedom or impulse to reject such reading.

Dr. Wertham, in his well-known book *Seduction of the Innocent*, saw a direct causal relationship between the reading of horror comics and juvenile crime. On the other hand, Sheldon and Eleanor Glueck, in their study *Unraveling Juvenile Delinquency*, give little prominence to reading as an effective factor in delinquency. Since both works purport to be scientific surveys it is a little disconcerting to find between them such a wide margin of disagreement. It is small wonder that those who are all-out opponents of censorship seize upon this very lack of concord as a serviceable anti-censorship weapon.

Inadequacy of Science

It is our firm conviction that even though a direct causal relationship between reading and crime cannot be proved, there is a strong presumption in favor of a truly dynamic relationship—one that goes far beyond that of mere accidental juxtaposition. The chief reason it is possible for sociologists to come to divergent and even opposed conclusions respecting the causes of crime is simply that the methods of the natural sciences are inadequate in the realm of ethical values. The social scientist sees causes where the moralist sees only occasions or conditions. The social scientist believes that if we alter the environment we can eliminate the causes of crime. The moralist—or at least the Catholic moralist—believes that if we alter the environment we can diminish the occasions of sin. The distinction is of capital importance.

Ever since the Fall man has had an affinity for sin. As St. Augustine put it, "We naturally tend towards what is forbidden." We know this from revelation, not from science, but the story of mankind as history unfolds it to us corroborates the data of revelation. This does not mean that man is predetermined to sin—that he has lost his freedom to refuse evil. We know that even in the natural order man's liberty is compromised but not destroyed. If everything is possible to grace, something is possible to nature. Sin as such can never be traced to "environmental factors," to causes extrinsic to man's will—a will vacillating but free.

The subliterature of crime and sex is an occasion of sin, not a cause. When we have eliminated the occasion we have not eliminated the possibility of sin. But an occasion of sin, when it is grave and public, calls

for drastic social action. Youth is fragile and open to seduction, but it is also generous and open to the call of heroism. Nevertheless, because of that affinity for evil of which we have spoken, he needs to have his path towards manhood disengaged of serious temptation. It will never be possible, of course, to remove all the hazards of sin; but a society which cynically sits by while the entrepreneurs of evil solicit its youth is indeed decadent.

While we cannot legislate evil out of the world or police a nation into virtue, we can and ought to punish those who traffic in that kind of literature calculated to pervert the young. Admittedly, this is a negative and partial approach to the problem of juvenile delinquency. It does not touch on the importance of positive character formation. It does not deal with other aspects of the phenomenon of youthful crime. It is far from being a utopian solution. But forceful and persistent prosecution of the pandurers of evil will improve the public climate and disencumber our youth of unnecessary obstacles in their contest with the powers of darkness.

Minimal Censorship

Censorship in a society such as ours is quite properly regarded with distrust. But in certain circumstances a minimal censorship is the only method of achieving desirable social objectives. It seems to us that the ACLU and the ALA, in their anxiety to protect the freedom of the serious literary artist, have unwittingly given comfort to the purveyors of crime. Their intransigency on the question of censorship may work ultimately in their own harm, for intransigency breeds intransigency, and the zealots for reform will be tempted to push forward their claims into areas where discretion would not venture. We must not permit a situation in which art is regarded as the foreordained enemy of morality or morality is irremediably opposed to art. It is precisely because we want to ensure the larger freedom that we plead for the minor proscription.

It was just a hundred years ago that the great but misguided French poet, Charles Baudelaire, gave it as his opinion that true progress does not consist in the advances of technology or science but "in the diminution of the traces of original sin." The poet confuses the order of the natural sciences with the order of religious experience, but even in the order of religious experience his insight is negative. For the Catholic, progress in religion lies in an ever increasing attentiveness to the claims of supernatural love. It is to this task that parents must address

their efforts in training their children. Even when they ask the State to remove pornography from within easy reach of their children they will know that they have done very little. Sin is not destroyed by the mere absence of occasion, and virtue is more than the absence of sin. The State can offer no program for holiness.



False Assumptions

The sponsors of "right-to-work" laws and their voluntary spokesmen take this adamant position of total abolition of the union shop and build upon it, because they are acting on unfounded assumptions.

Among these unproven suppositions are:

1. That a "right-to-work" law is a remedy for the corrupt practices of certain individual labor leaders exposed by the McClellan Committee.
2. That mass desertions of employees from the ranks of organized labor unions would build up better unions in America.
3. That no worker anywhere, regardless of how necessary the union may be in a plant, has any social obligation whatever to join with his fellow workers in protecting their common standard of living.
4. That every union abuse anywhere is a direct result of a union shop provision in a contract.
5. That a "right-to-work" law, in some magic way, can inspire union members to have a greater interest in trade union affairs.
6. That the moral standards of trade unions in states that now have "right-to-work" laws are higher than in those states that allow the union shop.
7. That a "right-to-work" law is morally and socially of higher value than the Taft-Hartley Law which has given a legal sanction to the union shop.
8. That absolute freedom for the individual in human social relations is a natural right.—LABOR-MANAGEMENT PANEL, Jan.-Feb., 1958.

Within the scope of his own ideals as a man of state and an officer of the court, the lawyer incurs a responsibility for the guardianship and the renewal of the public philosophy and also finds opportunities for the discharge of this responsibility.

Freedom, Responsibility and the Law*

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WE are confronting today in American life two phenomena which, in their combination, appear paradoxical.

First, there is today a remarkable upsurge of religion. The phenomenon is complex; it is also ambiguous, both in its content and in its origins. I shall not undertake to analyze it here. But I would point out one interesting fact. Today we Americans are affirming, perhaps more emphatically than ever before in our history, that we are a religious people; that we, as a people, believe in

God, the Creator and Lord of all things.

However, we seem to be making something more than this purely religious affirmation. We seem also to be affirming that the existence of God is the first premise of our organized national life; that the sovereignty of God is the first principle of American politics. We are therefore not only affirming that God is, and that He is the Lord; we are also affirming that this nation is under God and under His Lordship.

Now comes the paradox. At the

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moment when we are witnessing this upsurge of public religion in America we are notified that there has occurred a decadence of the public philosophy of America. At the moment when we are most firmly proclaiming the sovereignty of God over our nation, we are told that we have lost hold of the body of mediating principles in terms of which the sovereignty of God becomes operative as the dynamic basis of the freedom and the order of our constitutional commonwealth.

A resolution of the paradox would call for two converging efforts. First, there is the effort, to be exerted by both clergy and laity, to impart a properly intellectual dimension to the present religious reawakening; to give it theological and philosophical substance, lest it waste itself in the superficial vagaries of a sheer "mood." The second effort falls more strictly within the responsibilities of the men of the bar and bench. The corporate body of lawmen bears a special responsibility for the effective guardianship and for the periodic renewal of the public philosophy of the United States. This is my theme.

Renewal of Public Philosophy

It was the providential good fortune of our American Republic that its constitutional structure was defined and its institutions established within the context of the liberal tradition of politics; that great confluence of Greek, Roman, Germanic, and Christian ideas about society, law, and government. This tradition

reached our shores substantially intact. It had indeed already been secularized somewhat, but it had not yet been demoralized (the distinction is used by Lord Percy in his book, *The Heresy of Democracy*). Protestantism had touched it and left upon it the taint of an excessive individualism and voluntarism. The Enlightenment too had laid its secularizing hand upon it; but the influence of Protestant faith in God and in the Lord Jesus had at least blunted the impact of the Enlightenment and preserved the tradition from the radical secularization that it underwent in Continental Europe. The political and legal climate of America during the Revolutionary, Constitutional, and Federalist periods was still substantially a Christian climate—the same climate within which the common law and the British heritage of constitutionalism and the concept of natural rights had been formed.

There was, therefore, in those days, a public philosophy—a whole body of concepts, principles, and precepts bearing upon the political life of man; together with a certain general style of thinking about all the problems of politics and law. This public philosophy derived from the ancient tradition whose central assertion was the existence of a rational order of truth and justice, which man does not create, since it is the reflection of the Eternal Reason of God, but which man can discover, since he is himself made in the image of God.

It was to this traditional assertion

that the Declaration of Independence referred when it said: "We hold these truths to be self-evident . . ." In those 18th century days men were perhaps too free in their use of the word "self-evident." But the substance of the affirmation holds good. We were then saying: "There are truths, and we know them." We were saying: "There is a public philosophy, and we hold it, and upon this philosophy, as a foundation, we shall build our independent Republic."

Moral Concepts

From this philosophy we draw the moral concept of freedom under law, both divine and human, and the concept of justice, and the concept of human equality. From it, too, we derived the political ideas of representation and consent. This philosophy fashioned for us the conception of the legal order of society as subject to a higher law whence it derives its binding force upon the conscience. This philosophy therefore taught us that human law is neither simple fact nor sheer force, but a special form of moral direction brought to bear, coercively, upon the action of society in the interests of freedom and order. In this philosophy the state is a part of the moral universe, subject—as the individual man is—to the objective canons of justice. Therefore the state is not omnipotent; it is limited in its power and action by rights that are inherent in the human person, and it is dedicated by its very nature to the service of the human

person and to the furtherance of his innate destinies, both temporal and eternal.

These were in sum the truths we knew and held, as a people, during the fateful period when our constitutional commonwealth was founded. This philosophy was public and official. There was indeed a measure of dissent from it, but the dissent was marginal, whereas the consensus was massive. There was an American orthodoxy. It furnished the premise of our newly fashioned institutions; and it permeated them as their inner principle of life. It established the essential link of continuity between the new American experiment and the old Western tradition. At the same time it stood warrant for the innovations in the experiment, because it certified them as developments of the tradition and not its overthrow. This public philosophy, by making our concept of free government intelligible, also made it workable.

The Idea of Freedom

Only partially was this philosophy committed to paper, in the form of law. More important was the fact that it formed part of the general wisdom of the time. The essence of this general wisdom was perhaps distilled in the idea that more than any other idea launched our constitutional commonwealth—the idea of freedom. The idea in those days had an inner moral structure. Freedom was not conceived in terms of the sheer subjective autonomy of the will. Man's freedom, like man

himself, stood within the moral universe. It meant the objective right to act; it meant what Acton defined as the "right to do what one ought," a right, therefore, that is rooted in reason and sanctioned by inviolable divine law.

What was no less important, freedom was also conceived in terms of social relations. It was a responsibility no less than a right—a right to claim what is due to oneself, and a responsibility to respect what is due to others. This responsibility is accepted when freedom in society is claimed. And both the claim to freedom and the acceptance of its responsibility entail the same thing—submission to the rule of law. "*Legum idcirco servi sumus, ut liberi esse possimus.*" Freedom can exist only under the rule of law. And it is the rule of law which itself guarantees freedom; for it means that I need obey none but the law. "*Imperia legum potentiora quam hominum,*" said Livy. And ever afterward men of the liberal tradition have demanded a government of laws and not of men. We Americans call it "free government." It is the kind of government which establishes a limited order of rational law that is by the same token an order of full human freedom.

Erosion of Public Philosophy

The question now is, whether this public philosophy has survived the impact of those two potentially destructive agencies—time and the mutability of all human ideas and

aspirations. There are those who say that it has not. A strong case can be made for this judgment, as expressed, for example, by Mr. Walter Lippmann:

In our time the institutions built upon the foundations of the public philosophy still stand. But they are used by a public who are not being taught, and no longer adhere to, the philosophy. Increasingly, the people are alienated from the inner principles of their institutions.

Much evidence, I say, could be adduced in support of this view. There is, for instance, the widespread popular opinion that "democracy" consists in one thing alone—majority rule. And there is the sophisticated defense of this position, which consists in an appeal to a philosophical theory of the relativism of truth and moral values. This relativism, we are told, is the official philosophy of democracy; it is today the public philosophy. Perhaps it is, in point of fact. But if it is, the judgment of Mr. Lippmann and others is altogether right. There has taken place an alienation of the people from the inner principles of their institutions; for these inner principles, in the minds of the men who conceived the institutions, were certainly not the philosophical dogma that asserts all truths and values to be relative, or the political dogma that reduces the substance of democratic society to a single procedural technique, majoritarianism.

I should say here that I by no means deprecate the value of procedures. The legal rule of due

process is, for instance, largely a matter of procedure; but the observance of this procedure is of the substance of justice. A democratic society necessarily places a high value on its methods of making decisions and reaching social judgments, whether these be expressed in law or in more informal ways. And I would so far agree with Mr. Erwin Griswold when he says:

A failure to appreciate the intimate relation between sound procedure and the preservation of liberty is implicit . . . in that saddest and most short-sighted remark of our times: "I don't like the methods, but . . ." For methods and procedures are of the essence of due process, and are of vital importance to liberty.

This needed to be said. But it still remains true that to reduce the entire substance of democracy to a matter of the method of doing things, independently of any judgment on the rightness or value of what is done, is to abandon the public philosophy and the political tradition which launched our Republic.

I have neither the time nor the wish to draw up an indictment of certain contemporary theories of democracy; there is a more important task. I shall simply submit my own opinion, in two propositions. First, there has taken place a serious erosion of the public philosophy of America under the impact of intellectual forces which have been able to create a vacuum without at the same time having the resources with which to fill it. Second, this dan-

gerous vacuum at the heart of American life has come vividly to the awareness of serious observers; and they are asking the questions: How shall this vacuum be filled? How shall the public philosophy of America be vigorously renewed? In Mr. Lippmann's words: "The poignant question is whether, and, if so, how, modern men could make vital contact with the lost traditions of civility." I believe that this question is put with particular sharpness to the legal profession.

On Renewing Traditions

However, before embarking on this topic one thing ought to be made clear. The renewal of our American public philosophy does not mean a return to the past. The movement cannot be launched under the slogan, "Back to the Founding Fathers!" Even if we were to execute this maneuver of a return to the past, we would find that the philosophy of the Founding Fathers, good as it was, is not good enough for the political and social needs of today, any more than their Deism would be good enough for our contemporary religious needs.

I have said that the Founding Fathers did their work within the context of an older tradition, the liberal tradition of the West. This was the basic strength of their thought—that it was traditional. But this too was its weakness; for they made contact with the older tradition at a moment when it had already been weakened from within and had begun its decline. We can

see this today, both from the standpoint of our scholarship and also from the standpoint of our experience—political, social, and economic.

Hence we can see what our problem is today. It is not to go back to the Founding Fathers; you would better say that it is to go forward from the Founding Fathers. Our problem is not to make vital contact with the traditions of civility as these traditions were possessed and restated by the great men of the 18th century. Our problem is to go back beyond the 18th century and to make vital contact with the traditions of civility in their purer form before they had been touched by the rationalism, voluntarism, secularism and individualism of 18th century England and America. It is only thus that traditions are renewed—first, by a return to their original sources, and then by a restatement of their original principles and inspirations in terms of a later and much altered social reality. This is a large subject. I shall pause only long enough to make it somewhat concrete by an example.

There was no doubt that early America was profoundly influenced by the theories of John Locke. However, to the American of 1958, who understands our society as it is, John Locke looks quite different than he did to the men of '79. Locke's theories of liberty and of civil government and of their relations were convincing in the 18th century—because it was the 18th century. But it is no good trying to

resurrect Locke today; he is dead and buried.

Indeed there are those who are now saying that his grave is that of a villain, not of a hero. It can be argued—as it has been argued by Patrick Gordon-Walker in his book, *Restatement of Liberty*—that it was precisely John Locke who involved society in the dilemma from which it is today struggling to escape. The horns of the dilemma are an individualism that verges toward anarchy, and a collectivism that verges toward tyranny. From this dilemma, they say, there is no escape in terms of the Locke theories and their assumptions. They conclude that we need today a political, social, and economic philosophy as different from Locke's as the America of 1958 is different from the England of 1688. Locke may have been good enough for the Founding Fathers; he is not good enough for us.

Nor are the Founding Fathers themselves good enough, though we can still learn much from them. Our task is not the recapture of a particular moment in the history of the liberal tradition; it is the re-creation of the tradition itself through an understanding of its inner substance and through an adaptation of this substance to the society in which we live. This much, I think, needed to be said in order to measure the magnitude of the task that confronts us.

To the doing of this task the corporate body of lawmen is held, I think, by most cogent reasons.

History itself has imposed this

responsibility. It has often been pointed out that the political and constitutional tradition of America, in which so much of the public philosophy is enshrined, was fashioned in its origins largely by lawyers. The Constitutional period from 1785 onwards—and thereafter, up to the 1830s—is now looked upon as a sort of Golden Age. In those days the lawyer stood closest to the great public issues of the time. He instinctively took these issues at their highest level; and he brought to bear upon them not only an acute-ness of practical legal judgment but also the rich resources of philosophy, history, jurisprudence, and the law of nations. There were statesmen of the law in those days, when lawyers were likewise men of state—men of whom it could not be said, as Disraeli said of Lord Brougham, "The lawyer has spoiled the statesman."

On the contrary, those men set their knowledge of the law in the service of statesmanship. And they established a tradition. The study of the law became, as Jefferson noted, "the most certain stepping stone in a political line." This "political line" led, as he further noted in context, to public usefulness rather than merely to the honors and prerequisites of public office (which were few, then as now). The dynamism of the profession seems to have been a sense of responsibility to the public, not only in regard of its framework of law but also in regard of the quality of its ideas, the content of its philosophy, and the whole ethos of the state.

One should not, of course, romanticize that Golden Age. There were men of base metal in it—ignorant and cynical men who merited the satire of Benjamin Franklin. But it can nonetheless be said that there was a general realization among the lawmen that their calling brought them close to the fountainhead of freedom and order in society; that the instrument with which they worked influenced the direction of society, for good or ill; that they were importantly the architects of free government. To use Mr. Justice Stone's later but altogether traditional phrase, the bar in that generation understood that it was "the guardian of public interests committed to its care," and that the law itself was the first of these public interests.

It is not therefore surprising that the men of the bar, as de Tocqueville observed, formed an accepted aristocracy within American society. He said:

The profession of the law is the only aristocratic element which can be amalgamated without violence with the natural elements of democracy . . . I cannot believe that a republic could subsist at the present time if the influence of lawyers in public business did not increase in proportion to the power of the people.

De Tocqueville seems here to be pointing to perhaps the deepest source of the bar's responsibility for the public philosophy—I mean the fact that the bar occupies a mediatorial position between government and the people.

What de Tocqueville feared, of course, were the dangers inherent in popular government. There is the danger of tyranny on the part of the majority. There is also the danger that in a democracy the whole process of government may be denatured in a particular way. It is in the nature of government, as it is in the nature of law, that it should exert the pressure of reason upon the affairs of men in society. Government, and law too, are rational, or they are not government and law at all.

But de Tocqueville feared that the essential rationality of the governmental and legal process would be perverted in consequence of popular pressures. Behind these pressures would lie, not reason and justice and concern for the common good, but unruly passion and narrow partisanship and exclusive concern for private or group interest. Therefore he looked for salvation to the aristocracy of the bar—to the men who understand the nature of law, and to that extent, the nature also of government.

The Judicial Attitude

I think that I am in the line of his argument when I say that the bar is the guardian of the public interest in free and rational government, in consequence of the ideal of the lawyer as the "officer of the court," in something more than a merely technical sense of the phrase. This ideal itself derives from the high tradition of the public philosophy. To understand the public

philosophy is, I think, to understand that a lawyer is neither an employee nor a mere agent of his client. Neither is he in the status of an independent contractor. He is a fiduciary; or, more accurately, he stands at one end of a particular type of confidential relationship.

The lawyer-client relationship is quite different from most of the relationships which arise when one man pays another man money to accomplish for him a certain task. Within the traditions of the bar, which are part of the high traditions of civility, the peculiarities of the lawyer-client relationship are not the consequence of any private contract between client and lawyer. They are the consequence of the status of the bar itself within society—the consequence of the particular functions which society has committed to the legal profession.

Fidelity to his client is indeed the lawyer's duty; therefore vigorous advocacy is his right. But this fidelity is not his full duty; nor is its consequent right of advocacy unlimited—whatever men may have thought in the nineteenth century, when a pervasive individualism resulted in a stress on the lawyer-client contract to the detriment of the lawyer-client relationship. This relationship involves an element of social responsibility. Jeremiah S. Black showed his sense of this responsibility when in 1883 he refused a retainer to argue the railroad case against public regulation of railroads. He was, he said, pledged to the people on the issues at stake.

In America the lawyer's right of advocacy is recognized in fullest measure. The lawyer may justifiably seek to give his client the fullest advantage of existing laws—when dealing, for instance, with revenue or antitrust laws. But he has further responsibilities, owed to society. There is, for instance, his responsibility for the law itself and for its due observance, which requires him to instruct his client in the meaning and purposes of the law, and to tell him what it forbids as well as what it permits. The public philosophy had no hold on the man (whoever he was; the statement has been attributed to several) who said that a good lawyer was one who would tell his client, not what he could not do, but how to do what he wanted to do. This piece of cynicism clashes with tradition. "*Nullius potentia supra leges.*" No one's power and no one's private interests stand above the law.

The true tradition appears in the story told in testimony when Louis D. Brandeis was up for confirmation as Associate Justice of the Supreme Court. Brandeis was once asked to represent the interests of a great investment banking group in a proxy fight involving the Illinois Central. He had a conflict of interests problem. But what was even more important to him was this: he required, said the banker testifying, "to be satisfied of the justness of our position." This requirement is in the high tradition of the public philosophy.

Not all of Brandeis' contemporaries felt its urgency. A prominent lawyer, who was opposed to Brandeis, wrote to a friend: "The trouble with Mr. Brandeis is that he never loses his judicial attitude toward his clients. He always acts the part of a judge toward his clients, instead of being his clients' lawyer, which is against the practices of the Bar." This statement bears ironic witness to the extent to which the public philosophy had at the time ceased to guide the practices of the bar. When partisanship comes to be considered as the sum of the professional obligation; when the judicial attitude—the habit of detached, disinterested, impartial appraisal of the merits—is deprecated, surely a decadence of the public philosophy has set in. The overriding professional obligation, which is higher than the contract of service, has been forgotten.

"Officer of the Court"

There is another, perhaps more immediate, meaning of the phrase, "officer of the court," as it has been understood within the tradition. The phrase specifies the lawyer's oldest task and his most traditional function in the execution of the laws, that is, his duty to assist the court to a proper decision of litigated matter. From our standpoint here this function demands more than diligence in research and candor in the presentation of evidence. It also demands more than an effort at correct interpretation of the law and at a just application of it to the facts of the case. There is the further ef-

fort incumbent on the lawyer to bring his theory of the case within the tradition of American law, as this tradition is itself sustained by the broad tenets of the public philosophy.

The tremendous importance of this effort is seen today in certain types of cases that are coming to the fore—cases involving freedom of religion, separation of church and state, the privilege against self-incrimination, and the whole range of problems involved in the concept of internal security. Such cases present a great challenge to technical skill. But they also present a challenge to the legal mind on a deeper level. They challenge the lawyer's philosophical grasp of the American tradition and its sustaining philosophy. They also challenge his philosophical understanding of the ongoing world of affairs and its requirement that the tradition be adapted to the felt needs of the time.

It has been remarked how much the judge relies upon the lawyer for the concepts which will make intelligible to him the great churning world of affairs and ideas which parades through his courtroom. It has also been remarked that judicial opinions are constantly incurring a great debt to the work of legal scholars and of counsellors. The indebtedness may not always be acknowledged; but it is there to be seen. Time and again the doctrinal bridges to judicial decisions have been erected by lawyers. This too is part of the lawyer's high function as officer

of the court. The importance of its responsible discharge is strikingly seen, I think, in cases in which the issues go deep into the roots of our constitutional tradition of freedom and order, particularly in our own day when the substance of this tradition is menaced by forces at work both within our society and without it.

In this connection I might briefly make a concrete point. I do not myself believe that any solid bridge of legal doctrine has yet been built to a right decision—both legislative and judicial—on the vexing problem of reconciling the legal demands of separation of church and state with the rightful social and religious demands of a people that confesses itself to be religious and that also knows its socio-religious structure to be pluralist and tripartite. There is here a task for the legal profession, to be performed not only, or even mainly, in the courtroom, but also, and particularly, in the larger forum of public opinion.

Challenge to Moral and Intellectual Leadership

Perhaps I have said enough to make, at least in outline, my major point—that within the scope of his own ideals as a man of state and an officer of the court the lawyer incurs a responsibility for the guardianship and renewal of the public philosophy and also finds the opportunities for the discharge of this responsibility. In conclusion I shall make two further points.

If we are to accept the verdict

of history, we may have to recognize that the legal profession failed, at least to some significant extent, before the moral challenge put to it in the nineteenth century by the rise of industrial capitalism. In the construction of the socio-economic edifice that then took shape the lawyer was called upon to play an increasingly important and many-sided role. Looking back now, the legal profession (some individuals excepted) may not feel that it played its role with a sufficient sense of moral and social responsibility. However, we can leave the dead to bury the dead. Insofar as there was failure in the past, there is all the more reason for resolve in the present. Now is the time to resolve that there shall be no failure in the face of the more searching spiritual and intellectual challenge of our own mid-twentieth-century moment.

If it be true, as I think it is, that the menace of erosion threatens that public philosophy which is the inspiration of American freedom and the fountainhead of American law, then this is no time for the legal profession to succumb to a complete absorption in the workaday world of client care-taking or to the naïveté which would forsake the full ideal of the profession in order to pursue singly the minor goal of technical craftsmanship.

There is today a general challenge to all ranks and institutions of society, that they should rise to the height of the times, lest they be overtaken by a flood more disastrous than that from which Noah rescued

civilization in a primitive wooden boat. As it reaches the legal profession this general challenge is an invitation to step across the threshold into a new age. Certainly the threshold itself is there; and beyond it lies an age that will surely be new. Whether its newness will be for good or ill is still undecided. The crucial question is what will be the tenets of the public philosophy in terms of which American society will chart its course?

Will they be the ancient principles of truth and justice, of freedom and order, of human rights and responsibilities, that were inherent in the tradition to which our Republic is tributary? Or will command of the new age be taken by some one of the new-found philosophies which are presently at war with the high liberal tradition? Surely I speak for you when I say that it is only in the old liberal tradition, newly made relevant to the problems of the day, that our Republic—and with it, all the world—can hope to find continually a new birth of freedom and a constant regeneration of the law. But if the central tradition of the West is to be renewed in a form more profound and vital than that which animated our Founding Fathers, the new age must see the legal profession assert in practice that moral independence and that intellectual leadership in the public interest which is its historical prerogative and its inherent duty. If this is strongly done, a new Golden Age will redeem the America which the first Golden Age created.

My concluding point concerns the manner in which the influence of the lawyer will be felt in the shaping of the new age according to the spirit of the old tradition. In the past, James Willard Hurst remarked:

The main force of lawyers was not felt through the work of a few men of creative genius. It did not come from a recognized professional guild. It came from the cumulative influence of many able men who were effective because they had a common body of learning, traditions, and techniques, and because together they concentrated on and developed special skills and feel for the process of adjustment in social relations.

So, I expect, it will be in the future. The contribution of the bar to the renewal of the traditions of civility will have to be a corporate contribution.

Moreover, one special group will be looked to for a signal share in this corporate contribution. This group has come lately on the scene—within the last twenty years or so. I mean the full-time teachers of law. I would not indeed slight their part-time coadjutors; but I think that a special tribute is due to the dedicated men who, at the cost of sacri-

fice, gave themselves entirely to the work of the law school. In a special sense these men are the carriers of the traditions of the law. Their historical scholarship sustains the vital link of continuity with the wisdom of the past. Their philosophical intelligence keeps the study of the law from degenerating into the mere acquisition of legal skills. Their devotion to young students gives the guaranty that the America of the future will have a bar and a bench which know their own tradition and are pledged to its perennial renewal. Their reflective understanding of the changing needs of American society assures our citizenry that the law itself will develop as a flexible instrument of the public interest, while remaining true to its own inner rational essence.

These men—on the faculty of the Fordham Law School, and in other universities—deserve in some special way that intangible but real reward which is the gratitude of society. They tend the seed-beds, as it were, to which we look for a generation of scholars and counsellors through whom the great traditions of civility will find new and vigorous life.

The proper attitude toward civil rights would seem to be a conservative liberalism which recognizes the social and limited character of our liberties but nonetheless is most reluctant to modify our hard-won freedoms.

What Are Civil Rights?

FRANCIS P. CANAVAN, S.J.

CIVIL RIGHTS, as they have appeared in the headlines in the course of the past year, have meant in effect the rights of the Southern Negro, and, in particular, his right to vote. But in a broader sense, what devotees of "civil rights" usually have in mind when they use the term are the basic guarantees contained in the so-called Bill of Rights, the first eight amendments to the Constitution (to which additions have been made in later amendments).

Deepest in the heart of the civil libertarian are the great substantive rights of the First Amendment: freedom of religion, of speech, of the press, and of assembly. These most

sacred of constitutional rights are the core of our civil liberty and the ark of our secular covenant. They are also a major source of contention in our political life.

The controversy over civil rights manifests, in its periodic outbursts, the perennial tension between freedom and authority, between the claims of the individual and the requirements of social order. It is not for the most part a controversy between extremists. We have few anarchists who deny all the demands of order and few totalitarians who deny all the rights of freedom. Despite the accusations which they hurl at each other, most of the parties to verbal battles over civil

*Reprinted from the *Catholic World*, 180 Varick St., New York 14, N.Y., June, 1958.

rights admit that both freedom and social limitations on it are necessary.

Nonetheless, in the heat of argument people take positions on either the liberal or the authoritarian wing and tend to make either freedom or authority something absolute and unquestionable. In such a situation it is useful to philosophize a bit and reflect on what a balanced conception of civil rights might be.

Distinction of Rights

A useful preliminary distinction may be made between civil rights and moral rights. There is a sense in which moral considerations are sometimes irrelevant to questions concerning civil rights. Freedom of speech, for instance, is a civil right guaranteed in this country by the Constitution within certain limits determined by the courts. Within these limits all modes of speech, regardless of content, are considered equal before the law and are guaranteed the same immunity. Obviously not everything that is said is of equal moral value; much of it indeed is immoral. Yet within the bounds set by the Constitution as interpreted, all utterances are legally regarded as equally deserving of protection.

Is it not morally wrong for the law to refuse to make moral distinctions? No, because legal conclusions do not always follow necessarily from moral premises. Whatever evils may result from allowing persons to say what they think, the American people have decided that those evils are less than the ones that would

result from giving the government power to punish individuals for their words. For good and defensible reasons, rooted in American history and the nature of our society, we have established the convention of freedom of speech.

Now that the convention has been established, when a freedom of speech case comes before the courts, to introduce into it the question of a person's *moral* right to make a particular utterance is only confusing the issue. The issue is no longer moral but legal, and that is the plane on which it should be argued.

A certain amount of the confusion between civil rights and moral rights arises from the doctrinaire quality of so much of contemporary liberalism. I believe that this in turn derives from the old theory of "original natural rights" which was developed in the seventeenth century. (A belief in natural rights of any kind is almost a Catholic monopoly today, but if you push a liberal hard enough, he is likely to say things which make sense on no other terms.)

The liberal revolution which began in the eighteenth century took its ideology from the earlier theory and was launched in the name of "the natural and imprescriptible rights of man." All the important individual liberties which men had been denied under the old absolute monarchies were now claimed as *natural* rights, belonging to everyone by the mere fact of being born, and untouchable by any human authority.

As Americans we find this ideology congenial, for our country came into existence as an independent nation with just such a proclamation of "inalienable rights." But before we stand up and cheer for the liberty-loving heroes of two centuries ago, let us reflect that some of their notions of the rights belonging to them by nature may have been exaggerated. How much social legislation, for example, was blocked until well within living memory on the ground that it interfered with the individual's natural right to manage his own property. The eighteenth-century version of natural rights, one may suspect, often served as a device for freeing selfish desires from social control and as a cloak for a radical and anti-social individualism.

Historicism

This exaggerated effort to put rights on a natural basis, and so to make them independent of authority, brought on the reaction called historicism. Historicism led eventually to the assertion that human rights, and indeed all human morals, are simply the products of social evolution. Every society, in this view, produces out of its developing consciousness its own moral code, in which there is no element of the transcendental and necessary. All morality is custom, or in other words, morality is created by the slow and largely unreflecting formation of conventions.

But if the historicist explanation of morality is accepted, moral criti-

cism becomes impossible. It is possible, on historicist terms, to say what the moral code of a given culture is, or was, but it is not possible to pronounce the code right or wrong. To make such a judgment one would have to have a transcendent standard of criticism, a standard, that is, superior to any society's particular ideas of morality and valid for all societies. This standard in turn would have to be derived from something "absolute," not dependent on choice or circumstance, but universally because necessarily valid. But it is precisely the necessary, the natural, the universal and enduring which historicism rules out, and which must be brought back if human rights are to rest on any firmer foundation than the human will to assert them.

Nevertheless, historicism performed a real service in insisting on the role of historical experience in the formation of ideas of right, and this service should be accepted by those who wish to establish an adequate theory of rights.

20th-Century Dilemma

Between "the natural rights of man" and the historicist explanation of rights as customs, the nineteenth century found itself faced with a dilemma. Rights were either absolute natural claims to individual freedom which were hard to fit into the context of social life; or they were conventions produced by social evolution and valid only insofar as society willed to maintain them.

The twentieth century inherited

the dilemma, but has not solved it. The conventionalist explanation of rights is the one most often accepted in this century but, especially since Hitler, more and more people feel dissatisfied with it, and it is increasingly appreciated that socially-established rights, merely as such, are not enough.

Civil rights as we know them are not natural rights, of course, but conventional rights established by positive law. But the question of their moral foundation cannot be avoided. We are always forced in the end to ask, not only what rights people have under the law, but what rights they ought to have, and why they ought to have them. We find ourselves searching for something in society which will serve as a reason for and a standard of rights. The standard must be natural and constant, not produced by our wills and changeable at our choice, but something fixed and independent of our wishes and desires.

Rights are meaningless if there are no corresponding obligations. Your rights are worthless unless I am obliged to respect them, nor is my obligation a true one unless it is rooted in something superior to my will. Civil rights are conventional and man-made, to be sure, but their meaning and their force must come ultimately from the natural and the divine.

Man and Society

Now what is natural in society is man. Society itself is a vast and intricate artifact built up over cen-

turies by men. It is a network of conventions, and the conventions of different societies, as the anthropologists are only too pleased to tell you, differ widely. But amid the amazing variety of customs, laws, and institutions that have existed, and beneath all the differences that distinguish cultures, a man is a man.

Human nature is not infinitely plastic and there is discernible amid the diversity of human types a common human nature with certain common human needs. Diet, costume, and modes of shelter, for example, may vary greatly among different peoples, but it is undeniable that there are certain elementary bodily needs without which life cannot be sustained. And, although there will be more disagreement about human needs other than the merely bodily ones, it is also plain that certain moral and intellectual needs must be satisfied if men are to live as men. The pattern of these basic human needs, physical, moral, and intellectual, is the natural groundplan of the artificial and conventional structure of human society.

But the distinction between the natural and the conventional in human life should not be taken as an opposition between them. On the contrary, human nature realizes itself through conventions. To illustrate: man has bodily needs, a need for shelter for example. Is it more "natural" for a man to shelter himself in a cave than to build a house? The house is unquestionably artificial, while the cave can be called in some sense natural. Yet the house

satisfies a natural need and does so in a manner more consonant with the demands of human nature than does a hole in a cliff.

What is true of the house is true of the whole range of goods which make up a material culture. It is even more true of the environment of the spirit which men create for themselves. Men establish an order of custom and law, which includes duties and rights. They do so because without such an order life on truly human terms is impossible. But this order is made up of conventions, and human life therefore is always lived, except in rare and degrading circumstances, in a network of conventions, because it is natural for human beings so to live. Civilized society is the product of art, but it answers the needs of nature as they could not be answered without art. And so, in Edmund Burke's phrase, "Art is man's nature."

The basic needs of human nature are thus the fixed points on which all social forms, such as legally-constituted rights, must be focused. Legal rights in themselves, however, are conventions designed to make possible the satisfaction of a wide range of human needs, social as well as individual. These rights, in other words, are not simply definitions of the absolute claims of the individual against society. What is absolute is human nature as created by God, with its structure of fundamental needs. The conventions of society are relative to these, and consequently rights are instrumental and freedom is functional.

It follows that, although legal rights are ultimately related to necessary ends, since they meet needs which must be met in one way or another, yet the particular form in which the rights are cast is variable. Legal rights have a certain flexibility about them from a moral point of view, because they are defined by a reasoning process which includes judgments, not only about necessary ends, but also about the whole complex of circumstances in which those ends have to be attained. While the natural structure of human personality, whose basic needs constitute the fundamental pattern of rights, is essentially unchanging, the actual circumstances in which men live and must realize their human nature change constantly.

Men do not live in the abstract. They live always in a here and now, in a particular society with its own history and traditions, its customs and modes of thought and action, its present problems and needs. All of these factors modify the shape which men's rights take at any time and in any place. The rights which men enjoy in a particular society are not simply deductions from abstract premises; neither are they mere products of cultural evolution. They are the ways which this society has developed of satisfying such human needs as the protection of life, religious worship, property, intellectual communication, and a host of lesser needs.

That a society has developed these particular forms of right is the result, not so much of abstract rea-

soning, as of historical experience. Men solve their problems when the problems become actual and pressing, and the solutions are shaped by the forms in which the problems arose. The needs of human nature, which at bottom are unchanging, are met more or less adequately, or more or less perversely, by the development of contingent and changeable social forms. Among these forms are what we call legal rights; and among legal rights, in our culture at least, are the fundamental guarantees of freedom which we call civil rights.

Answer to a Need

Civil rights therefore are in themselves changeable, but cannot legitimately be modified or taken away for arbitrary or insufficient reasons. For example, justice and protection against unreasonable treatment can be considered a natural human need. The several procedural rights guaranteed by the Constitution of the United States (*e.g.*, trial by jury and protection against compulsory self-incrimination) are not necessary means to this end, since it would conceivably be possible to do justice without them. Yet these procedural rights fill a need which it would be practically impossible to meet without fixed procedures of some sort. The means, procedural rights, are conventional and contingent, but the end, justice, is natural and necessary; and the means derive a certain degree of necessity from their relation to the end.

On the other hand, since civil

rights are the products of historical experience, they ought not to be discussed as if they were pure moral imperatives, nor is moral indignation the proper tone in which to talk sense about them. The habit of confusing civil with moral rights, it may be remarked, is quite as common among those who reject absolute moral standards as among those who assert them. It is among moral and philosophical relativists that we most often find a civil right, such as freedom of speech, transformed into an absolute claim of the individual against society.

But so to regard a civil right is to absolutize an essentially contingent social form and to forget that the rights of men are the rights of men *in society*. The only rights we can enjoy are social rights which form part of the complex, intricate, and largely conventional framework of civil society. Such rights, although when soundly formulated they answer to the abiding moral claims of human nature, are seldom absolute and unchangeable definitions of those claims.

On the other hand, were we to regard our basic civil rights merely as changeable social forms, we might not enjoy them long. To perform their essential function of protecting us against arbitrary and unreasonable treatment, our rights must be given a quasi-permanence and set beyond the power of government or even of a popular majority to alter.

It inevitably happens that at times civil rights are flagrantly abused by persons who have no *moral* right to

them. When this happens, it is natural for many good people to denounce the civil rights which protect subversives and racketeers, and to suggest that these guarantees should be modified. But guarantees which can be changed or withdrawn whenever they are abused are no guarantees at all. If they are to protect anyone, they must protect everyone alike within their limits, and must do so uniformly and impersonally. In order to do that, our fundamental civil rights must be clothed with a large degree of immunity from change. That is why, in this country, they have been included in the Constitution.

But even the Constitution can be amended, and so the American tradition of civil rights must in the long run live in the hearts of the people, or it will cease to live at all. Perhaps what we need today is a more widespread recognition that our civil rights are a tradition. The Bill of Rights was not dictated by Sovereign Reason, as the more enthusiastic liberals at times appear to assume. Nor, on the other hand, was it composed in 1947 in order to frustrate the efforts of congressional investi-

gating committees, as certain ardent anti-Communists seem sometimes to imply. Every item in our list of civil rights is the result of long experience in trying to satisfy the natural human need for justice and freedom from the arbitrary.

That experience deserves profound respect. What has been developed by experience can be modified by further experience, to be sure. History does not stand still, and we have always the task of adapting our heritage to new needs as they emerge. But the main lines of our tradition have been set, and surely we know by now that it is a sound and viable tradition.

The American conception of civil liberty is by no means the only, nor necessarily the best, answer to the need for freedom and justice. But it is a good answer and one worth preserving. The proper attitude toward civil rights would therefore seem to be a conservative liberalism, which recognizes the social and limited character of our liberties but nonetheless is most reluctant to modify, still more to abandon, any of the hard-won freedoms that have come down from our past.

Of Hong Kong's total population of 3 million, one-third are refugees who have fled the Red Chinese mainland. Despite unbelievable hardship in the overcrowded British Crown Colony, they have shown an admirable resiliency and resourcefulness.

Hong Kong's Refugees*

R.T. REV. JOHN ROMANIELLO, M.M.

HONG KONG, only 40 miles from the Red border of China, has received an influx of Chinese refugees who look upon it as the city of freedom and hope.

Hong Kong is a restricted area of 391 square miles with a population of nearly three million. Of this total, almost one million persons are refugees from Red China, one-half million of whom have no more than bed space on which to lay their weary bodies at night. Some 65,000 are living on roof tops—not in pent-houses, but in shacks made of materials picked up in the streets of Hong Kong. Anything and every-

thing available that might help in the construction of a makeshift shelter is carried, landlord permitting, up the stairs of the flat-topped apartment-buildings to the roofs.

Another 250,000 have been very fortunately settled in seven-story buildings erected by the Hong Kong government and in small cottages built under the direction of the voluntary agencies. The rest live, like squatters, wherever they can, and their numbers are really not known.

In this overcrowded city, the refugees have shown an admirable resiliency and resourcefulness. A Chinese family arriving in Hong Kong,

*Reprinted from *Migration News*, 11 Rue Cornavin, Geneva, Switzerland, January-February, 1958.

for example, did not go to a welfare organization for aid; instead the family members, one and all, went into the alleys and dumps of Hong Kong in search of boards, crates, wire, tin and tarpaper. This they laboriously carried to a hillside where, using the materials they had gathered, they ingeniously constructed a hut.

There are thousands of huts lining the hillsides of Hong Kong. I remember stopping at one of them, in the doorway of which stood a Chinese gentleman who was obviously an educated man. We spoke, and I said, "How does it happen that you who are talented live here in this kind of hut?" He told me quite simply that he was happy to be in Hong Kong and to live in even such a hut. And this was his punch line: "Father, here I can do what I want."

Another story exemplifies the tenacity and the will to be free which fires these refugees. During the spring, torrential rains swept away the huts on the hillside. The occupants were rescued by a Catholic priest who had a mission nearby and who turned over to 80 families the use of his school. One rainy day I went there to see those families, spread out in the assembly hall and in the classrooms. Each family was settled on a blanket. That was their home. I spoke to an old gentleman who was peacefully smoking a long Chinese pipe. He turned out to be a Mr. Wong, whom I knew from the interior of China. During our conversation, he said, "Father, if it would only stop raining, we would go out on the hillside and set up

our huts again." At this remark, I looked out of the classroom window to the site where the huts had formerly stood. Not a sign of the old huts was left, and rain was pelting down on the washout. All I could see was mud and water. Sorrowfully, I turned to the old man and said, "Look, on that site there is nothing left with which to build." He looked placidly up at me and said, "Don't worry. Once the rain stops, we'll go down the alleys, side streets and dumps, we'll pick up boards, tarpaper, wire, nails and tin, and we'll bring them up the hill again." Then he broke out with a smile and added, "And Father, we'll do a better job this time." (Here I must confess that I had been ready to make a snap judgment, for I was sure the old man would say, "And you'll have to help us.")

Many voluntary agencies are actively caring for the refugees in Hong Kong. Among them, Catholic Relief Services-N.C.W.C. is fortunate to have the assistance of 300 priests and 560 sisters in carrying out its program. The devotion of the priests, sisters and brothers, as well as of the Catholic societies from the 41 parishes in Hong Kong, has so aroused the interest of the refugees that great numbers of them are turning to Catholicism.

It is a remarkable fact that here, in the city of Hong Kong, nestled against the vast bulk of the mainland of China, interest in religious questions is intense. Since 1943, the Red Chinese Government, just across the border, has used every

possible means to eradicate Catholicism in China, yet here, on the very fringe of the bamboo curtain, thousands are looking towards Catholic doctrine.

Let me bring out the reason for this in a little story. The setting is inside China; the time, before the expulsion of the missionaries. I asked a convert while he was still under instruction why in the world he wanted to become a Catholic at that time when it was very unpopular to be a Catholic. His answer was, "Father, I have lost everything; my property was taken from me, my children were sent to the Red Army . . . I have nothing. In studying Catholic doctrine, I have come to realize that it is an expression of love. In this Red world in which

we live, there is only one place where love can be found and that is inside the Catholic Church."

So, too, think the refugees in Hong Kong. In Red China they have suffered a good deal. Here in this free world of Hong Kong, they see love expressed through the priests and sisters whose lives are devoted to helping them in their trouble.

The word "refugees" has become all too common in the past ten years; so much so that it hardly evokes a second thought or feeling. But if others could only know them, as I have known the one million in Hong Kong, their hearts would be stirred and their minds moved to see forces organized to help these resourceful and noble people.



Cooperation for the Common Good

The exhilarating quest for truth in every field should unite Catholic and Protestant in a common, worth-while effort, stimulated by an evangelical love for things of earthly civilization in their own order. In things theological Catholics and those of other faiths agree to disagree. In things temporal, however, especially in a democratic society, it should be possible for Catholics and those of other faiths to unite in establishing a common objective which will be for the common good.—*Rev. E. C. Le-Bel of Assumption University, Windsor, Ontario.*

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One known convert has resulted from the work of Jesuits in the Antarctic in co-operation with the International Geophysical Year. How many others will follow as a result of this convincing proof that the Church is not opposed to science, time alone will tell.

Jesuits and the IGY*

J. JOSEPH LYNCH, S.J.
Professor of Physics
Fordham University

WE are truly living in a Jules Verne age. The year 1958 has witnessed a Jesuit in New York exchanging seismic information by telephone with a fellow Jesuit at the South Pole. This telephone conversation from the Fordham University Seismic Observatory to the South Pole was not an isolated or freak phone call. The Reverend Daniel Linehan, S.J., at the South Pole, using an amateur 40-watt transmitter, has maintained regular phone communication with his confreres in Boston, New York and various parts of the world. The reason for this is

an interesting and significant one. He and two other Jesuits are currently doing International Geophysical Year (IGY) work in the Antarctic.

The title of this brief notice of their activity is perhaps somewhat pretentious. It does not pretend to cover all the activities of Jesuits engaged in the Geophysical Year. This would call for a volume. As President of the Jesuit Seismological Association the writer feels qualified to discuss only the activities of the three members of the Association who have taken up temporary domicile in the Antarctic. Father Line-

*Reprinted from *Thought*, 441 E. Fordham Road, New York 58, N.Y., Summer, 1958.

han, of Boston College, is at the South Pole as technical adviser to Admiral Dufek on the location of a permanent airstrip there. The Reverend Henry Birkenhauer, of John Carroll University, Cleveland, is manning the Government Seismic Observatory at the Wilkes Antarctic base, and the Reverend Edward Bradley, of Xavier University, Cincinnati, is manning a similar observatory at the Weddell Station. All three are cooperating in the United States International Geophysical Year program.

Origin and Purpose

Although much discussion has gone on in the daily press concerning the IGY, nevertheless a résumé of its purpose and origin will not be out of place.

We are reminded of man's early curiosity about the size and shape of things by the elementary measuring units still in use. We still measure a horse's height in so many hands. We still measure distances in feet and depths in fathoms. To fathom was to embrace and a fathom was as much as a man could embrace or encircle in his arms, about six feet. Sir Walter Scott wrote of "trees so large that a man could not fathom them."

These early measurements of man were made on an earth he thought to be flat. But six centuries before the Christian era Pythagoras taught that the earth could not be flat but must be round because the shadow of the earth on the moon during a full moon eclipse is crescent-shaped. No sooner was the spherical shape

of the earth suggested than man set about measuring its circumference. Eratosthenes in the third century B.C. using the simplest of measuring instruments, a ruler and a protractor, determined from the sun's shadow at two adjacent places, a value for the circumference of the earth that was surprisingly close to our accepted value of approximately 25,000 miles.

The view that the earth was a perfect sphere—an erroneous view—persisted until the seventeenth century when Newton suggested that the earth was a sphere flattened at the poles.

Assuming an originally liquid earth of uniform density, Newton computed that the earth's rotation would bulge the equator and hence flatten the poles so that the equatorial radius would exceed the polar radius by some 1/230th.

This suggestion of Newton spurred men to devise experiments to prove or disprove it. They proved it within a century. The experiments consisted in measuring the value of a degree of latitude at various places on the earth. The latitude of a place is its angular distance north or south of the equator. In a quadrant of the earth there are 90 degrees. The latitude of a place can be measured very simply by measuring the angle between the horizon and the North Celestial Pole. If the earth were a perfect sphere, each degree of latitude would correspond to the same distance on the earth's surface no matter where it was measured. But if the earth is flattened at the poles,

then the degrees of latitude would lengthen as we go from the equator to the pole.

To test Newton's theory, the French Academy sent expeditions in 1735 to Peru and in 1743 to Lapland to measure the value of 1/10 degree of latitude. Comparing these measurements, one south of France near the equator and one north of France, with the value of 1/10 degree in France itself, it was found that the degrees of latitude lengthened as we went from the equator to the pole—confirming Newton's theory.

Measurements of length in those days and even up to the present were carried out by triangulation. A base line of known length is set up and from each end of this line angles are measured to various other points and the lengths of the sides of these triangles then computed. From these triangles further triangles are measured and so on. At present, as measured by such triangulation the polar radius is computed to be some thirteen miles shorter than the equatorial radius. However, the IGY hopes to improve upon this tedious method of triangulation.

Man's Curiosity

Man's curiosity about his planet was not confined to measuring its size and shape. Daring expeditions into unknown seas and unknown continents had tempted him from earliest years. The polar regions particularly challenged his skill and his courage. Despite a century of attempts to reach the poles it re-

mained for the twentieth century to see this goal attained. The North Pole was finally reached in 1909 and the South Pole two years later. It was one of these early unsuccessful efforts to reach the North Pole, however, that paved the way for the establishment of the IGY.

In 1874 Captain Wegrecht, an Austrian, though failing to reach the pole by some 500 miles brought back a wealth of information about ice movements in the Arctic. More than that however, he brought back the suggestion that single expeditions such as his, while valuable, would not be as fruitful as a combined international attack on the Polar regions. Mainly through his efforts the first International Polar Year was proclaimed from August, 1882, to September, 1883. Germany, Russia and the United States agreed to operate two stations each for a whole year in the Arctic while nine other countries agreed to operate one each.

The combined attack, though failing to reach the Pole, was so successful that a jubilee was planned fifty years later and the second International Polar Year was proclaimed from 1932 to 1933. Forty-nine nations participated in this second polar year.

The present third International Year was the suggestion of the American geophysicist, Dr. Lloyd V. Berkner. He proposed that in view of the rapid developments of new observational techniques, we should not wait another fifty years for a further International attack on the

two Poles but should have one after twenty-five years. Moreover the attack should not be confined to the Poles but extended to the whole earth. He proposed that 1957-58 be proclaimed the third Polar year since a maximum of solar activity was expected in that year.

His suggestion was presented to and favorably received by the various International unions, notably the MCI (Mixed Commission on the Ionosphere), the ICSU (International Council of Scientific Unions), the URSI (International Scientific Radio Union) the IAU (International Astronomical Union), and the IUGG (International Union Geodesy and Geophysics). A special committee, CSAGI (*Comité Special de l'Année Géophysique Internationale*), was appointed from the various unions. This committee proposed that the IGY run from July 1, 1957, to December 31, 1958.

At the last meeting of the CSAGI in Brussels in 1955 to arrange the first program it was decided that twelve branches of Geophysics should be investigated: Meteorology, Geomagnetism, Aurora and Ariglow, Solar Activity, Cosmic Rays, Glaciology & Climatology, Oceanography, Rockets & Satellites, Seismology & Gravimetry. It is interesting to note that of these Gravimetry is in charge of a French Jesuit, the Rev. Paul Lejay, while an American Jesuit, the Rev. James Macelwane, as head of the American Geophysical Union, is a member of the CSAGI Committee and chairman of the American Committee. Fifty-two nations are participating in work on Seismology and Glaciology during the IGY.

Why Jesuits?

The question might now be asked: Why are three Jesuits hibernating in the Antarctic as part of this geophysical cooperation? Would they not be following their vocation more closely if they were engaged in missionary work? The purpose of this brief article is to show that theirs is missionary work.

Credit for the first Jesuit participation in geophysical work must be given to St. Francis Xavier. Xavier was a fellow student of Ignatius Loyola, founder of the Jesuits, at the University of Paris. Xavier had at first ambitioned a career as a philosopher, possibly influenced by a brilliant young fellow student, John Calvin, who later founded the University of Geneva. Association with Ignatius made Xavier renounce this ambition, and instead of becoming a philosopher he became the world's greatest missionary. After astounding missionary success in India and Japan he turned to China, but was unable to get permission to set foot in it. He died at its gate on Sancian Island, but not before laying the groundwork for a future Jesuit entry. He wrote to Ignatius and suggested that the only way our missionaries would gain entry into China would be not as missionaries but as scientists. The Chinese would welcome anyone who could further their knowledge of mathematics and astronomy.

Acting on Xavier's suggestion,

Ignatius founded the Roman College specifically to train scientists who might use their knowledge of science as a key to open the door to China. Among the Professors of Mathematics at the College were such world-known names as Christopher Clavius, Athanasius Kircher, Paul Guldin and others, and they turned out a crop of brilliant graduates. Ricci was the first graduate of the Roman College selected for China and he became there a very successful mathematician, geophysicist and missioner. Among other things he computed the radius of the earth and translated the first six books of Euclid into Chinese. It is more than likely that he was responsible for some of those quaint but very Christian Chinese sayings such as "Think of your own faults during the first part of the night while you are awake and then think of the faults of your neighbor during the second part of the night while you are asleep."

Roger Boscovich

One of the later graduates of the Roman College, Father Roger Boscovich, a fellow of the Royal Society, conceived the idea of establishing Jesuit observatories all over the world. He was himself a geophysicist and came near to being the first Jesuit geophysicist in America. As part of a program to determine the shape of the earth he was engaged in measuring the length of a degree of latitude in Rome when the dispute arose over the boundaries of the English Colonies of Maryland

and Pennsylvania. The English surveyors, Mason and Dixon, were called in to lay down the boundary according to court order. When a further dispute arose between Delaware and Pennsylvania, calling for a second Mason and Dixon line, Boscovich petitioned and obtained a grant from the Royal Society to lay down a true north-south line along this border and measure one-tenth of a degree of latitude thereon. The French Huguenots, founded ironically enough by Xavier's classmate in Paris, Calvin, successfully protested to the British Government against using a Jesuit on such a mission, so Mason and Dixon were again called in to lay down the second Mason and Dixon line with the money secured by Boscovich.

Foiled in his first attempt at geophysics in America, Boscovich nevertheless established a chain of Jesuit observatories of which the American group was later to form an important link. At first only meteorological and astronomical observations were carried out at these stations, but with the interest in seismology started by John Milne and General Van Buren (the son of the President) when they founded the First Seismological Society of the World in Tokyo in 1880, Jesuit stations began to add seismological observations to their station routine.

The first such station in the United States was in Cleveland. It was founded by Frederick Odenbach. He built his own seismograph (which the writer was privileged to be shown by him in 1920) in the fore-

runner of John Carroll University, the old St. Ignatius College. In 1907 Professor Wiechert developed his famous inverted pendulum at Göttingen which the firm of Spindler and Hoyer marketed for him at the ridiculously cheap price of one hundred and fifty dollars, including the astronomical clock, smoking apparatus and spare parts. Father Odenbach was quick to see the feasibility of establishing a chain of Jesuit stations equipped with this standard instrument. He wrote to all the Jesuit institutions in North America and succeeded in lining up sixteen that were willing to invest in a Wiechert installation. He ordered sixteen complete outfits and three extra vertical pendula and this inaugurated the Jesuit Seismological Association although at the time he did not use that name.

When the writer assumed the Presidency of the Jesuit Seismological Association he wrote to I.G.Y. Headquarters to know in what way

the Association could best cooperate in the I.G.Y. The answer came that they were desperately in need of seismologists to man the seismic observatories planned for the Antarctic. Father Linehan, one of America's best known exploration geophysicists had already been invited personally by Admiral Dufek to be his technical adviser on the location of a permanent air strip. Fathers Birkenhauer and Bradley answered the call from IGY Headquarters to man Antarctic seismic stations. All three (who say Mass daily down under) are therefore carrying out the suggestion of their missionary prototype, Xavier, that one of the best keys with which to open missionary doors is a geophysical one.

One known convert has resulted from their Antarctic work. How many others will follow throughout the world as a result of their convincing proof that the Catholic Church is not opposed to science time alone will tell.



Judgment on MRA

In order to facilitate its propaganda in non-Christian countries, as, for example, in the Far East and Africa, the Moral Rearmament movement has diluted and rendered obscure even the most elementary religious principles, to the point where it has increased the danger of religious indifferentism or syncretism.—*OSSERVATORE ROMANO*, December 9, 1957.

DOCUMENTATION

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XII
BY DIVINE PROVIDENCE POPE

On the Lourdes Centenary
(“Le Pèlerinage de Lourdes”)

TO OUR VENERABLE BRETHREN
THE CARDINALS, ARCHBISHOPS AND BISHOPS OF FRANCE
IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

GREETINGS AND APOSTOLIC BENEDICTION:

DEEP in Our soul are profound and pleasant memories of the pilgrimage to Lourdes which We had the privilege of making when We went to preside, in the name of Our Predecessor, Pius XI, over the Eucharistic and Marian celebrations marking the close of the Jubilee of the Redemption.

We are particularly pleased, therefore, to learn that, on the initiative of the Bishop of Tarbes and Lourdes, this Marian city is preparing an appropriate celebration for the centenary of the apparitions of the Immaculate Virgin at the grotto of Massabielle. We welcome the setting up of an international committee for this purpose under the presidency of His Eminence Eugene Cardinal Tisserant, Dean of the Sacred College of Cardinals.

We wish to join with you, Beloved Sons and Venerable Brothers, in thanking God for the singular favor granted your country, and for the many graces He has bestowed on multitudes of pilgrims during the past century.

We wish to invite all Our children to renew in this jubilee year their confident and generous devotion to her who, in the words of Saint Pius X,

deigned to establish at Lourdes "the seat of her immense kindness."¹

Every Christian land is a Marian land; there is not a nation redeemed in the blood of Christ which does not glory in proclaiming Mary its Mother and Patroness. This truth is brought into sharp relief by reflection on the history of France. Devotion to the Mother of God dates back to the early days of France's evangelization. Chartres, one of the most ancient Marian shrines, still attracts a great number of pilgrims, including thousands of young people.

Mary and France

The Middle Ages, which, especially through Saint Bernard, sang Mary's glory and celebrated her mysteries, witnessed a marvelous flowering of French cathedrals dedicated to our Lady: Le Puy, Rheims, Amiens, Paris, and so many others. With upthrust spires they announce from afar the glory of the Immaculate; they heighten its splendor in the pure light of their stained-glass windows and in the harmonious beauty of their statues. They bear witness above all to the faith of a people which outdid itself in a magnificent display of energy, erecting against the sky of France the permanent homage of its devotion to Mary.

In the cities and the countryside, on the hilltops and overlooking the sea, shrines consecrated to Mary—whether humble chapels or splendid basilicas—little by little enfolded the country in their protective shadow. Princes and shepherds of souls and the faithful without number have come to these shrines through the centuries, to the holy Virgin whom they have greeted with titles expressive of their hope or gratitude.

Here they invoke *Notre Dame de Miséricorde* (Our Lady of Mercy), *de Toute Aide* (of All Help), *de Bon Secours* (of Prompt Succor). There the pilgrim seeks refuge near *Notre Dame de la Garde* (Our Lady of Watchfulness), *de Pitié*, or *de Consolation*. Elsewhere the pilgrim's prayer rises to *Notre Dame de Lumière* (Our Lady of Light), *de Paix*, *de Joie*, or *d'Espérance* (of Hope). Or he implores the intercession of *Notre Dame des Vertus*, *des Miracles*, or *des Victoires*. It is a wonderful litany of invocations whose unceasing recital tells, from province to province, the blessings which the Mother of God has bestowed on the land of France through the ages.

In many ways the nineteenth century was to become, after the turmoil of the Revolution, a century of Marian favors. To mention but a single

¹ Letter of July 12, 1914: *Acta Apostolicae Sedis* 6. 1914, p. 376.

instance, everyone is familiar today with the "miraculous medal." This medal, with its image of "Mary conceived without sin," was revealed to a humble daughter of Saint Vincent de Paul whom We had the joy of inscribing in the catalogue of Saints. It has spread its spiritual and material wonders everywhere.

A few years later, from February 11 to July 16, 1858, the Blessed Virgin Mary was pleased, as a new favor, to manifest herself in the territory of the Pyrenees to a pious and pure child of a poor, hardworking Christian family. We once said:

She came to Bernadette. She made her her confidante, her collaboratrix, the instrument of her maternal tenderness and of the merciful power of her Son, to restore the world in Christ through a new and incomparable outpouring of the Redemption.²

You are quite familiar with the events which took place at Lourdes at that time, the spiritual proportions of which are better measured to-day. You know, Beloved Sons and Venerable Brethren, the astonishing circumstances under which the voice of that child, the messenger of the Immaculate, compelled the world's recognition despite ridicule, doubt, and opposition. You know the steadfastness and purity of her testimony which episcopal authority judged and approved as early as 1862.

Crowds flocked even then and they still surge into the grotto of the apparitions, to the miraculous spring, and into the shrine erected at Mary's request. One witnesses the moving procession of the lowly, the sick, and the afflicted; the impressive pilgrimage of thousands of the faithful from a particular diocese or country; the quiet visit of the troubled soul seeking truth. "No one," We once said, "has ever seen such a procession of suffering in one spot on earth, never such radiance of peace, serenity, and joy!"³

Nor will anyone ever know, We might add, the full sum of the benefits which the world owes to the intercession of the Virgin! "*O specie felix, decorate divae Matris aspectu! Veneranda rupes, unde vitales scutere pleno gurgite lymphae!*"⁴

² Discourse delivered at Lourdes on April 28, 1935: Eugenio Cardinal Pacelli, *Discorsi e Panegirici* (2nd ed., Vatican, 1956) p. 435.

³ *Ibid.*, p. 437.

⁴ "O blessed grotto, favored by Mary's presence! O hallowed rock whence spring the living waters of a flowing stream!" (Office of Feast of the Apparitions, Hymn for II Vespers).

Lourdes and the See of Peter

This century of Marian devotion has also in a certain way woven close bonds between the See of Peter and the shrine in the Pyrenees, bonds which We are pleased to acknowledge.

The Virgin Mary herself desired this tie.

What the Sovereign Pontiff defined in Rome through his infallible Magisterium, the Immaculate Virgin Mother of God, blessed among all women, wanted to confirm by her own words, it seems, when shortly afterward she manifested herself by a famous apparition at the grotto of Massabielle . . .⁵

Certainly the infallible word of the Roman Pontiff, the authoritative interpreter of revealed truth, needed no heavenly confirmation that it might be accepted by the faithful. But with what emotion and gratitude did the Christian people and their pastors receive from the lips of Bernadette this answer which came from heaven: "I am the Immaculate Conception!"

It is therefore not surprising that it should have pleased Our Predecessors to multiply their favors toward this sanctuary.

As early as 1869 Pius IX of holy memory rejoiced that the obstacles created against Lourdes by the malice of men "rendered stronger and more evident the clarity of the fact."⁶ Strengthened by this assurance, he heaped spiritual benefits upon the newly erected church and crowned the statue of our Lady of Lourdes.

In 1892 Leo XIII granted the proper Office and Mass of the feast "*In apparitione Beatae Mariae Virginis Immaculatae*," which his successor was to extend to the Universal Church a short time later. Henceforth the ancient appeal of the Scriptures was to have a new application: "Arise, my love, my beautiful one, and come. My dove in the clefts of the rock, in the hollow place of the wall . . ."⁷

Near the end of his life, this great Pontiff decided to install and bless a reproduction of the grotto of Massabielle in the Vatican gardens. In those days his voice rose to the Virgin of Lourdes in an ardent and trusting prayer:

⁵ Decree *de Tuto* for the Canonization of Saint Bernadette, July 2, 1933, A.A.S. 25, 1933, p. 377.

⁶ Letter of September 4, 1869, to Henri Lasserre: Vatican Secret Archives, Ep. lat. anno 1869, n. 388, f. 695.

⁷ Cant. 2, 13-14. Gradual of the Mass of the Feast of the Apparitions.

In her power may the Virgin Mother, who once cooperated through her love with the birth of the faithful into the Church, now be the means and guardian of our salvation; may she return the tranquillity of peace to troubled souls; may she hasten the return of Jesus Christ in private and public life.⁸

The fiftieth anniversary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin gave Saint Pius X occasion to bear witness in a solemn document to the historic connection between this act of the Magisterium and the apparitions at Lourdes. "Pius IX," he wrote, "had hardly defined it to be of Catholic faith that Mary was from her very origin exempt from sin, when the Virgin herself began performing miracles at Lourdes."⁹

Soon afterward he created the episcopal title of Lourdes, attached it to that of Tarbes, and signed the introduction of the cause for the beatification of Bernadette. It was especially reserved to this great Pope of the Eucharist to emphasize and promote the wonderful harmony existing at Lourdes between Eucharistic worship and Marian prayer. "Devotion to the Mother of God," he noted, "has led to a flowering at Lourdes of remarkable and ardent devotion to Christ our Lord."¹⁰

It could not have been otherwise. Everything about Mary directs us to her Son, our only Savior, in anticipation of whose merits she was immaculate and full of grace. Everything about Mary raises us to the praise of the adorable Trinity. So it was that Bernadette, praying her rosary before the grotto, learned from the words and bearing of the Blessed Virgin how she should give glory to the Father, Son and Holy Spirit.

We are pleased in this centenary year to adopt as Our own the homage rendered by Saint Pius X:

The unique glory of the shrine of Lourdes lies in the fact that people are drawn there from everywhere by Mary to adore Jesus Christ in the august Sacrament, so that this shrine—at once a center of Marian devotion and a throne of the Eucharistic mystery—surpasses in glory, it seems, all others in the Catholic world.¹¹

Benedict XV wanted to enrich this shrine, already loaded down with favors, with new and valuable indulgences, and though the tragic cir-

⁸ Brief of September 8, 1901: 21 *Acta Leonis XIII*, 159-180.

⁹ Encyclical Letter *Ad diem illum*, February 2, 1904: I *Acta Pii X* 149.

¹⁰ Letter of July 12, 1914: A.A.S. 6, 1914, p. 377.

¹¹ Brief of April 25, 1911: Arch. Brev. Ap., *Pius X, an. 1911, Div. Lib. IX*, pars 1 f. 337.

cumstances of his Pontificate did not allow him to multiply public expressions of his devotion, he nevertheless willed to honor the Marian city by granting to its bishop the privilege of the pallium at the place of the apparitions.

Pius XI, who had been to Lourdes himself as a pilgrim, continued the work of Benedict XV. He had the joy of raising to the honors of the altar the girl who had been favored by the Virgin and who, in the habit of the Congregation of Charity and Christian Instruction, had become Sister Marie Bernard. Did he not, so to say, authenticate on his part the promise made by the Immaculate to young Bernadette that she would "be happy not in this world, but in the next"?

From that time on, Nevers, which takes pride in keeping Bernadette's precious relics, has attracted a great number of Lourdes pilgrims who have wanted to learn from her how the message of Lourdes applies to our day.

Soon the illustrious Pontiff who, like his predecessors, had honored the anniversary celebrations of the apparitions by sending a legate, decided to conclude the Jubilee of the Redemption at the Grotto of Massabielle where, in his own words, "the Immaculate Virgin Mary appeared several times to Blessed Bernadette Soubirous, and, in her kindness, exhorted all men to do penance at the scene of these wondrous apparitions, a place she has showered with graces and miracles."¹² Truly, Pius XI concluded, is this sanctuary "now justly considered one of the principal Marian shrines in the world."¹³

We could not refrain from adding Our voice to this unanimous chorus of praise. We did so particularly in Our Encyclical *Fulgens corona*, by recalling, in the spirit of Our Predecessors, that:

The Blessed Virgin Mary herself wanted to confirm by some special sign the definition which the Vicar on earth of her Divine Son had pronounced amidst the vigorous approbation of the whole Church.¹⁴

On that occasion We recalled how the Roman Pontiffs, conscious of the importance of this pilgrimage, had never ceased to "enrich it with spiritual favors and generous benefits."¹⁵

¹² Brief of January 11, 1933: Arch Brev. Ap. Pius XI, *Ind. Perpet.* f. 128.

¹³ *Ibid.*

¹⁴ Encyclical Letter *Fulgens corona*, September 8, 1953; A.A.S. 45 1953, p. 578; the CATHOLIC MIND, Vol. LI, 1953, pp. 738-47.

¹⁵ *Ibid.*

The history of the past century, which We have recalled in its broad outlines, is a constant illustration of this Pontifical generosity, the most recent manifestation of which has been the closing at Lourdes of the centenary year of the definition of the dogma of the Immaculate Conception.

But We would like especially to recall to your attention, Beloved Sons and Venerable Brothers, a recent document in which We encouraged the growth of a missionary apostolate in your beloved country. We intended by this message to call to mind the "singular merits which France had acquired through the centuries in the progress of the Catholic faith." For this reason "We turned Our mind and heart to Lourdes where, four years after the definition of the dogma, the Immaculate Virgin herself gave supernatural confirmation to the declaration of the Supreme Teacher, by appearances, conversations, and miracles."¹⁸

Today once again We turn to the famous shrine as it prepares to receive the crowds of centenary pilgrims on the shores of the River Gave. In the past century ardent public and private prayers have obtained from God many graces of healing and conversion at Lourdes through Mary's intercession. We are firmly confident that in this jubilee year our Lady intends to respond with generosity once more to the expectation of her children. But We are particularly convinced that she urges us to heed the spiritual lessons of the apparitions and set ourselves upon the path which she has so clearly traced for us.

The Lessons of Lourdes

These lessons, a faithful echo of the Gospel message, accentuate in a striking way the differences which set off God's judgments from the vain wisdom of this world.

In a society which is barely conscious of the ills which assail it, which conceals its miseries and injustices beneath a prosperous, glittering, and trouble-free exterior, the Immaculate Virgin, whom sin has never touched, manifests herself to an innocent child. With a mother's compassion she looks upon this world redeemed by her Son's blood, where sin accomplishes so much ruin daily, and three times makes her urgent appeal "Penance, penance, penance!" She even appeals for outward expressions: "Go kiss the earth in penance for sinners." And to this gesture must be added a prayer: "Pray to God for sinners."

¹⁸ Apostolic Constitution *Omnium Ecclesiarum*, August 15, 1954: A.A.S. 46, 1954
p. 567.

As in the days of John the Baptist, as at the beginning of Jesus' ministry, this command, strong and rigorous, shows men the way which leads back to God: "Repent!"¹⁷ Who would dare to say that this appeal for the conversion of hearts is untimely today?

Conversion and Forgiveness

But the Mother of God could come to her children only as a messenger of forgiveness and hope. Already the water flows at her feet: "*Omnis sittentes, venite ad aquas, et haurietis salutem a Domino.*"¹⁸ At this spring where gentle Bernadette was the first to go to drink and wash, all miseries of soul and body will flow away. "And I went and washed and I see," the grateful pilgrim will be able to reply, in the words of the blind man of the Gospel.¹⁹

But as was true for the crowds which pressed around Jesus, the healing of bodily ills is still a gesture of mercy and a sign of that power which the Son of Man has to forgive sins.²⁰ The Virgin invites us to the blessed grotto in her Divine Son's name for the conversion of our hearts and in the hope of forgiveness. Will we heed her?

The Work of Sanctification

The true greatness of this jubilee year is in the humble answer of the man who admits that he is a sinner. Great blessings for the Church could be justly anticipated if every pilgrim to Lourdes—in fact, every Christian united in spirit with the centenary celebrations—would first realize within himself this work of sanctification, "not in word, neither with the tongue, but in deed and in truth."²¹ Moreover, everything invites him to this work, for nowhere, perhaps, except at Lourdes does one feel so moved to prayer, to the forgetting of oneself, and to charity.

When they see the devotion of the stretcher-bearers and the serene peace of the invalids, when they consider the spirit of brotherhood which unites the faithful of all races in a single prayer, when they observe the spontaneous mutual assistance and the sincere fervor of the pilgrims kneeling before the grotto, then the best of men are seized by the appeal of a life more completely dedicated to the service of God and their brothers. The less fervent become conscious of their luke-

¹⁷ Matt. 3, 2; 4, 17.

¹⁸ Office of the Feast of the Apparitions, first Response of Third Nocturne.

¹⁹ John 9, 11.

²⁰ Cfr. Mark 2, 10.

²¹ 1 John 3, 18.

warmness and return to the road of prayer. Quite hardened and skeptical sinners are often touched by grace, or at least, if they are honest, are moved by the testimony of this "multitude of believers of one heart and one soul."²²

But in itself this experience of a few brief days of pilgrimage is not usually sufficient to engrave in indelible letters the call of Mary to a genuine spiritual conversion. That is why We exhort the shepherds of dioceses and all priests to outdo one another in zeal that the centenary pilgrimages may benefit by preparation, and, above all, by a follow-up which will be as conducive as possible to a profound and lasting action of grace.

Only on condition of a return to regular reception of the sacraments, a regard for Christian morals in everyday life, entry into the ranks of Catholic Action and other apostolates recommended by the Church, can the great crowds expected to gather at Lourdes in 1958 yield—according to the expectations of the Immaculate Virgin herself—the fruits of salvation so necessary to mankind today.

The Christian Renewal of Society

But however important it may be, the conversion of the individual pilgrim is not enough. We exhort you in this jubilee year, Beloved Sons and Venerable Brothers, to inspire among the faithful entrusted to your care a common effort for the Christian renewal of society in answer to Mary's appeal.

"May blind spirits . . . be illumined by the light of truth and justice," Pius XI asked during the Marian feasts of the Jubilee of the Redemption, "so that those who have gone astray into error may be brought back to the straight path, that a just liberty may be granted the Church everywhere, and that an era of peace and true prosperity may come upon all the nations."²³

But the world, which today affords so many justifiable reasons for pride and hope, is also undergoing a terrible temptation to materialism which has been denounced by Our Predecessors and Ourselves on many occasions.

This materialism is not confined to that condemned philosophy which dictates the policies and economy of a large segment of mankind. It rages also in a love of money which creates ever greater havoc as modern

²² *Acts 4, 32.*

²³ Letter of January 10, 1935: A.A.S. 27, p. 7.

enterprises expand, and which, unfortunately, determines many of the decisions which weigh heavy on the life of the people. It finds expression in the cult of the body, in excessive desire for comforts, and in flight from all the austerities of life. It encourages scorn for human life, even for life which is destroyed before seeing the light of day.

This materialism is present in the unrestrained search for pleasure, which flaunts itself shamelessly and even tries, through reading matter and entertainments, to seduce souls which are still pure. It shows itself in lack of interest in one's brother, in selfishness which crushes him, in injustice which deprives him of his rights—in a word, in that concept of life which regulates everything exclusively in terms of material prosperity and earthly satisfactions.

"And I will say to my soul, the rich man said, 'Soul, thou hast many good things laid up for many years; take thy ease, eat, drink, be merry.' But God said to him, 'Thou fool, this night do they demand thy soul of thee.'²⁴

To a society which in its public life often contests the supreme rights of God, to a society which would gain the whole world at the expense of its own soul²⁵ and thus hasten to its own destruction, the Virgin Mother has sent a cry of alarm.

May priests be attentive to her appeal and have the courage to preach the great truths of salvation fearlessly. The only lasting renewal, in fact, will be one based on the changeless principles of faith, and it is the duty of priests to form the consciences of Christian people.

Ministers of the Word

Just as the Immaculate, compassionate of our miseries, but discerning our real needs, came to men to remind them of the essential and austere steps of religious conversion, so the ministers of the Word of God should, with supernatural confidence, point out to souls the narrow road which leads to life.²⁶ They will do this without forgetting the spirit of kindness and patience which they profess, but also without concealing anything of the Gospel's demands.²⁷ In the school of Mary they will learn to live not only that they may give Christ to the world, but also, if need

²⁴ Luke 12, 19-20.

²⁵ Cfr. Mark 8, 36.

²⁶ Cfr. Matt. 7, 14.

²⁷ Cfr. Luke 9, 55.

be, to await with faith the hour of Jesus and to remain at the foot of the cross.

Assembled around their priests, the faithful must cooperate in this effort for renewal. Wherever Providence has placed a man, there is always more to be done for God's cause. Our thoughts turn first to the host of consecrated souls who, within the framework of the Church, devote themselves to innumerable good works. Their religious vows dedicate them more than others to fight victoriously under Mary's banner against the onslaught which inordinate lust for freedom, riches, and pleasure makes on the world. In response to the Immaculate, they will resolve to oppose the attacks of evil with the weapons of prayer and penance and by triumphs of charity.

Our thoughts turn also to Christian families, to ask them to remain faithful to their vital mission in society. May they consecrate themselves in this jubilee year to the Immaculate Heart of Mary! For married couples this act of piety will be a valuable aid in performing their conjugal duties of chastity and faithfulness. It will keep pure the atmosphere in which their children grow up. Even more, it will make the family, inspired by its devotion to Mary, a living center of social rebirth and apostolic influence.

Beyond the family circle, professional and civic affairs offer a vast field of action for Christians who desire to work for the renewal of society. Gathered about the Virgin's feet, docile to her exhortations, they will first take a searching look at themselves and will try to uproot from their consciences any false judgments and selfish impulses, fearing the falsehood of a love for God which does not translate itself into effective love for their brothers.²⁸

Christians of every class and every nation will try to be of one mind in truth and charity, and to banish misunderstanding and suspicion. Without doubt, social structures and economic pressures of enormous weight burden the good will of men and often paralyze it. But if it is true, as Our Predecessors and We Ourselves have insistently stressed, that the quest for social and political peace among men is, above all, a moral problem, then no reform can bear fruit, no agreement can be lasting without a conversion and cleansing of heart. In this jubilee year the Virgin of Lourdes reminds all men of this truth!

And if in her solicitude Mary looks upon some of her children with

²⁸ 1 John 4, 20.

a special predilection, is it not, Beloved Sons and Venerable Brothers, upon the lowly, the poor, and the afflicted whom Jesus loved so much? "Come to me, all you who labor and are burdened, and I will give you rest," she seems to say along with her divine Son.²⁹

Go to her, you who are crushed by material misery, defenseless against the hardships of life and the indifference of men. Go to her, you who are assailed by sorrows and moral trials. Go to her, beloved invalids and infirm, you who are sincerely welcomed and honored at Lourdes as the suffering members of our Lord. Go to her and receive peace of heart, strength for your daily duties, joy for the sacrifice you offer.

The Immaculate Virgin, who knows the secret ways by which grace operates in souls and the silent work of this supernatural leaven in this world, knows also the great price which God attaches to your sufferings united to those of the Savior. They can greatly contribute, We have no doubt, to this Christian renewal of society which We implore of God through the powerful intercession of His Mother.

Union of All in One Fold

In response to the prayers of the sick, of the humble, of all the pilgrims to Lourdes, may Mary turn her maternal gaze upon those still outside the limits of the only fold, the Church, that they may come together in unity. May she look upon those who are in search, who are thirsty for truth, and lead them to the source of living waters.

May she cast her glance upon the vast continents and their limitless human areas where Christ is unfortunately so little known, so little loved; and may she obtain for the Church freedom and the joy of being able to respond everywhere, always youthful, holy, and apostolic, to the longing of men.

"Kindly come . . ." said the Virgin to Bernadette. This discreet invitation, which does not compel but is addressed to the heart and requests with delicacy a free and generous response, the Mother of God addresses again to her children in France and the whole world. Christians will not remain deaf to this appeal; they will go to Mary. It is to each of them that We wish to say at the conclusion of this letter with St. Bernard:

Amid dangers, difficulties, and doubts, think of Mary, invoke Mary's aid . . . If you follow her, you will not stray; if you entreat her, you will not lose hope; if you reflect upon her, you will not err; if she supports you, you will not fall; if she protects you, you will not fear; if she

²⁹ Matt. 11, 28.

leads you, you will not grow weary; if she is propitious, you will reach your goal . . .²⁰

We are confident, Dear Sons and Venerable Brothers, that Mary will hear your prayer and Ours. We ask her this on the feast of the Visitation, which fittingly honors her who a century ago visited the land of France.

And in inviting you to sing to God together with the Immaculate Virgin the Magnificat of your gratitude, We invoke upon you and your faithful, on the shrine of Lourdes and its pilgrims, on all those who bear the responsibilities of the centenary celebration, the most bounteous outpouring of grace. In token of which We impart with all Our heart, and with Our constant and paternal best wishes, the Apostolic Benediction.

Given at Rome, from Saint Peter's, on the feast of the Visitation of the Most Holy Virgin, July 2, 1957, the nineteenth year of Our Pontificate.

Pius PP. XII

²⁰ Second Homily on the *Missus est*: P.L. CLXXXIII, 70-71.

The right to work is a general right and cannot be denied to men in the aggregate; but the right to work in a specific industrial plant or business can be subject to special conditions. One of these conditions may be that the worker belong to a labor union.

“Right-To-Work” Laws*

THE BISHOPS OF OHIO

ON PREVIOUS occasions attention has been called to the necessary distinction which must be made between the wisdom of enacting a law and the moral right to do so. Laws at times have been morally valid in themselves but inept and mischievous in their results. “Right-to-work” laws seem to fall into this category where a distinction is necessary. Man has a right and duty to work for his livelihood. This right cannot be circumscribed to the extent that a man loses his liberty of choice of a vocation; nor to the extent that he is deprived of an opportunity to support himself and his family. It does not follow that a man has the unconditional right to work in any and every industry or business at will.

For reasons of social justice it may be desirable and often advantageous to the common good that man’s right be restricted by certain specified conditions. One of these imposed conditions may require that he belong to a labor union or at least be obliged to join the union subsequently, so as to share responsibility with his fellow workmen in support of the union. Just as a citizen of the United States is free to live in Ohio, Kentucky, or Pennsylvania, yet is obliged to observe the laws of the par-

*A statement issued by the Ohio Catholic Welfare Conference and signed by the bishops of the six dioceses of the state, March 20, 1958.

ticular state as a condition of citizenship, so also in respect to his right to work; he is free to work in any industry of his choice, but only on condition that he abides by the rules adopted by that particular industry as a condition of employment. In other words, the right to work is a general right and cannot be denied to men in the aggregate; but the right to work in a specific industrial plant or business can be subject to special conditions.

If state statutes were to make such a condition of union maintenance mandatory, we would oppose them as unwise, if not unjust. If state statutes, however, were to forbid the enforcement of such a condition, when mutually accepted by management and labor through collective bargaining, then we would be equally opposed. We believe it is unwise to encourage state intervention in this matter, whether it be in favor of "right-to-work" laws or against them.

There are certain abuses which sometimes creep into the labor movement, but we are convinced that "right-to-work" laws are not the proper means to correct them. Corruption of certain labor leaders has been one of these current abuses. The denial of the democratic processes and the denial thereby of responsibility to the rank and file of union membership, whether in election to office or in the determination of union policy, are prolific causes of these abuses.

The right to strike, for instance, cannot be denied under certain definite conditions; but it is a right which must be carefully circumscribed and limited by ethical or moral considerations. It cannot be exercised willfully, that is, without just and adequate cause, and even then only in matters of grave importance; with a favorable issue reasonably secure; and lastly but most importantly, after all other peaceful means have failed. The right to picket is a concomitant right if a justified strike is called, but violence against persons and property is absolutely wrong and indefensible in conscience. Even the right of mass picketing is a very questionable procedure because of the physical intimidation involved and the proximate danger of overt acts of violence ensuing.

There have been other issues which cause public concern, such as jurisdictional disputes where innocent third parties are made the victims. There are questions also of secondary boycott which involve serious moral questions. All of these should be solved by an increased sense of social responsibility on the part of labor; and if that procedure fails to correct the evils then recourse would be had to regulatory legislation.

If we have pointed out certain abuses in the labor movement, we do

so not because we think their leaders alone are at fault. There have been serious abuses also on the part of management, such as unreasonable and unjust opposition to the right of union organization, monopoly prices and profits, misrepresentation of products, and, not infrequently, bribery and corruption. Two wrongs however do not make a right; and the two evils do not cancel each other, but intensify the damage done to the common good.

Much progress has been made in creating mutually satisfactory conditions in recent years in our labor-management relations. It would be socially undesirable to jeopardize the gains achieved by precipitating new causes of strife and ill will.

We think it is high time to introduce sound ethical standards into all phases of our economy. The present preoccupation with "right-to-work" laws may be a good occasion for all our leaders in the field of labor and in the field of management to examine their consciences as to their honest motivation, their ideals, and their practices. As to the present issue before the electorate in Ohio, we are convinced that a "right-to-work" amendment would not solve our problems, but might lead to a more intensified struggle for domination and thus postpone an era of peaceful cooperation.



The Bingo Apostolate

It is, of course, obvious that since bingo playing is a perfectly moral way to raise money for worthwhile purposes, there is nothing morally wrong with the present attitude toward it both in the Catholic press and in the mind of most Catholics. Everyone knows that prominent Catholics have been engaged in battles to save bingo playing so that an important source of revenue for pious works may be retained.

But the question is not a moral one, by and large. It is a question of good sense. It is a question of whether or not we want, practically speaking, to have "bingo-playing" added as one of the marks by which the One, Holy, Catholic and Apostolic Church may be recognized in America.

—*AVE MARIA, July 5, 1958.*

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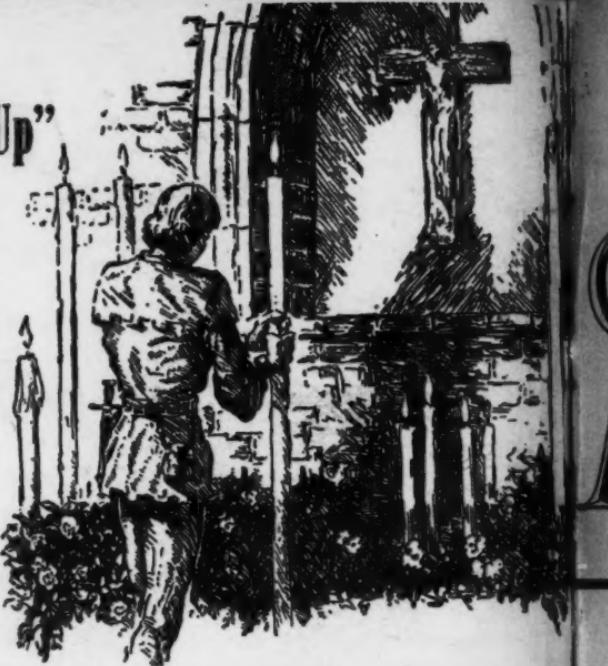
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